THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIV.

(*Concluded from p.* 433.)

II. The second part of Christ's priestly office is intercession. "He ever liveth," saith the apostle, "to make intercession for us." "We have an advocate with the Father," says another apostle, "Jesus Christ the righteous." As the priests daily, under the Mosaick dispensation, offered sacrifices and prayers for the people, and as the high priest once a year, on the great day of atonement, entered for the same purpose into the holy of holies; so Christ, after offering his one perfect sacrifice for sin, has entered into heaven, there to appear in the presence of God, to plead its efficacy in behalf of all his people; and to present their prayers, perfumed with his merits, to the eternal Father. The Father himself, loves his people, and is infinitely disposed to confer on them every needful good. But man has been a sinner, and to approach the God whom his sins have offended through an intercessor, is a constant recognition of a sinful character; and as such, it is an order useful to man, and honourable to the majesty of God. It also honours the Son of God, as showing that all which sinners receive is given on his account; and it likewise endears him highly to all the redeemed. These purposes we can perceive that it serves, and it may answer other ends unknown to us.

Christ is a powerful, prevalent, intercessor—He is never denied—Here on earth he could say to his Father, "I know that thou hearest me always." Nay, his intercession is to be regarded as the expression of his own will; for not only is he always one in will with the Father, but in virtue of what he has done, he has *a covenant right* to express his will, in regard to his people. Thus in his last intercessory prayer on earth, (the best exempiar of his intercession in heaven,) he says—"Father, *I will* that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." He intercedes for the conversion of his people, while they are yet estranged from God, and is answered. He intercedes for their restoration, when they wander—He intercedes that their faith may not fail, as in the case of Peter, to whom he said—"I have prayed for thee that thy faith fail not." He intercedes for each of them *personally and individually*; for of "*all* that the Father hath given him will he lose *none*."

Of the precise mode or manner in which the intercession of Christ in heaven is carried on, we are not informed in the sacred scriptures; and

on every topick on which scripture is silent, it is best for us to form no decisive opinion; although we may reverently express what appears to us most probable. We know that our blessed Saviour is glorified in body and in soul, and in this form is set down "on the right hand of the Majesty on high:" And as he used *words* in his intercessory prayer on earth; and employed them after his resurrection, in his conversations with his apostles; and after his ascension, in addressing Paul at his conversion—it has been thought probable by some, that his intercession before the throne on high, may, on certain occasions at least, be made in words. However this may be—and very eminent men have been divided in opinion on the subject—it is agreed on all hands, that his appearance in heaven, in that body in which he suffered on earth for his people, is virtually a perpetual intercession with the Father, in their behalf. It is expressly declared in scripture, that "Christ is entered into heaven itself, now to appear in the presence of God for us:" and the presence there of that glorified body in which remain the prints of the nails and the spear, and of that sacred head which was crowned with thorns, and of those holy lips which expressed his agony in the garden and on the cross—the very presence of these, speaks and pleads beyond all the eloquence of words, whether of men or of angels. An illustration of this from a historical fact is given by Doddridge, in his sermon on the intercession of Christ, in the following passage:

"Now this appearance of Christ in heaven, which is expressed by his *standing in the midst of the throne, as a lamb that had been slain,* may properly be called a virtual intercession. There is a language in that circumstance, more forcible than in any words that we can imagine. This is happily illustrated by the pious Mr. Flavel, by the story of Amyntas and Æschylus, as Ælian relates it. Æschylus was condemned to death by the Athenians, and was just going to be led to execution. His brother Amyntas had signalized himself in the service of his country; and on the day of a most illustrious victory, in a great measure obtained by his means, had lost his hand. He came into the court just as his brother was condemned, and without saying any thing, drew the stump of his arm from under his garment, and held it up in their sight; and the historian tells us, "that when the judges saw this mark of his sufferings, they remembered what he had done, and discharged his brother, though he had forfeited his life." Thus does Christ, our dear elder brother, silently, but powerfully, plead for our forfeited lives: And such is the happy consequence. His Father looks on the marks of his sufferings, and remembers what he has done; and in this sense *His blood* is continually *speaking better things than the blood of Abel. We have an advocate with the Father, who is also the propitiation for our sins.*"

You may perhaps be ready to think that this illustration is hardly suitable to the subject of Christ's intercession; and truly there is no transaction among men that can pretend to compare with it, either in dignity or interest. But the inspired penmen themselves, do not hesitate to illustrate heavenly things by those which are earthly. And the condescension of God, in thus accommodating himself to our capacities and apprehensions, only makes a more powerful demand on our admiration and love. No thought can be more interesting and delightful to an humble and self emptied sinner, than that he has in heaven a friend, an advocate, an intercessor, who is "touched with the feeling of his infirmities;" who knows, better than he knows himself, all his desires and perplexities; and who will make effectual prayer of every petition that he offers, before the throne of God on high.

From a consideration of the priestly office of Christ, let me exhort you

1. To reflect seriously on the evil of sin. Who can estimate the intrinsick malignity and ill desert of that evil, for which divine justice could not be satisfied, but by an expiation which required, in its being made, the inconceivable sufferings and ignominious death of the Son of God himself? And, O my young friends! if "these things were done in the green tree, what shall be done in the dry?" If the immaculate Saviour suffered as he did, only when standing in place of the guilty, how will the soul of the sinner himself suffer, when divine justice shall exact from him its full demand, for all his personal transgressions? And this exaction will surely be made of every sinner, who dies without an interest in that great atonement which Christ Jesus has made—made for the benefit of those—and those only—who by faith are united to him before the day of grace is forever closed by death. *You* are by nature and by practice sinners; and from each of you personally, this exaction will be made, if not prevented by a flight to Christ, and a reliance on his merits alone, for pardon and salvation. Fidelity to your souls and to my own, requires that I plainly warn, as now I do, those of you who have not yet embraced the Saviour, that the accumulated guilt of all your transgressions rests upon you; and that if not speedily removed by the atoning blood of Christ, it will press you down to a perdition hopeless and eternal. Therefore

2. Be urged to make no delay in availing yourselves of that merciful provision, which a gracious God has made for your deliverance from all the consequences of sin; and to raise you to all the happiness and the glory, which the once suffering but now exalted Redeemer will bestow, on all those whom he has bought with his precious blood. The priestly office of Christ is full of terror, as you have seen, on the one hand; but it is equally full of persuasion and encouragement, on the other. By that one offering which the Lord Jesus has made of himself, he has opened the way for the very chief of sinners to return to God, with an assurance that, for the sake of the atoning and interceding Saviour, all their offences shall be freely cancelled; and all the blessings and benefits of his purchase be made over to them. What an encouragement is here to press into the kingdom of God! For the guilty and condemned, an all-sufficient surety is provided, who invites, and urges, and commands them to come to him, and receive, as his free gift, pardon, salvation and eternal life. He stands before the throne of the Sovereign of heaven and earth, whose justice he has fully satisfied, to plead his own merits, in behalf of every penitent and returning sinner. His intercession makes effectual prayer of every petition which they believingly offer in his name. O confess your sins, with a sincere and contrite heart.—Take to yourselves the charge of guilt with all its aggravations, and without attempting palliation. You are completely guilty, and entirely undone in yourselves. But there is a complete salvation provided for you in Christ. Renounce your own righteousness with abhorrence, and with gratitude unspeakable accept of his. Send up your cries, through his prevalent intercession, for the Holy Spirit, to renew you in the temper of your minds; to work in your hearts that faith which shall form an indissoluble bond of union between him and your souls; and ensure you, ere long, an admission to his blissful presence, in the mansions of eternal purity and peace. *Amen.*

ON THE ATONEMENT.

No. IX.

The Justice of God.

My dear Brother,

We have seen how much more honour is reflected on the *truth* of

God, by the doctrine we teach, than by that taught by our brethren. Let us proceed to inquire in which of the two schools, the *honour* of DIVINE JUSTICE is most exhibited.

Contemplating the cross of Christ in the light in which our theory presents it, we immediately see a glorious display of divine justice. Is an explanation of that awful spectacle required? Is the reason of the sufferings of the immaculate Redeemer demanded? We reply, it was right that he should suffer, because he assumed the place of sinners. Had he not become their substitute, justice could have had no claim on him, for the payment of their debt. But as, in infinite compassion to them in their lost and ruined condition, he was pleased to undertake their redemption, and become their substitute; he was "made under the law,"* subject to all its demands, *penal* as well as preceptive. Having thus assumed the responsibilities of his people and standing charged with their sins, justice could of course require from him a satisfaction for the dishonour which they had done to the law and government of God by their transgressions; and justly inflict on him that awful penalty which they had incurred. The penalty must be executed. The truth of God insists on its execution; his law demands it; and consequently his justice could righteously lay it on the Saviour, who had voluntarily taken the place of sinners, and engaged to satisfy all the demands of law and justice against them.

This is the reason of the dreadful sufferings of the spotless Lamb of God. As "he was made *sin*," it was right that he should be "made a *curse* for us;"† the punishment due to our sins could justly be inflicted on our *substitute*, to whom they were all imputed. The wrath of the Almighty was poured out upon him; the fires of divine justice consumed the victim that love had provided; the Father spared not his own Son, but delivered him up for us all. What a glorious display of justice! How inflexible in its righteous demands! It will not abate them in the smallest degree, even in favour of the Son of God. He must drink the bitter cup of wrath to its very dregs. In the cross of our Redeemer, the universe will forever see the brightest exhibition of divine justice.

Equally plain does our doctrine make the display of the evil of sin in the death of Christ. Had no sin been imputed to him, he could not have been treated as a sinner. But as all the sins of his people were charged to his account and he made responsible for them, it was right that the penalty of the law should be inflicted on him. "He was wounded for our transgressions; he was bruised for our iniquities; the *chastisement* of our peace was upon him." "He bare our sins in his own body on the tree." In the curse denounced against a fallen world, in the sufferings, agonies and death of mankind, and in the torments of hell, the dreadful evil of sin is seen; but in the sufferings and death of Christ, it is seen in a still stronger light. When an angry God, seizing a bold transgressor, pours out his curse upon his guilty head, banishes his soul from his presence, and overwhelms it in the fiery billows of the burning lake, he discovers his abhorrence of sin. But when, seizing his only begotten Son as the surety of guilty man, he poured out his curse on *his* head, withdrew from *him* the light of his countenance, and overwhelmed *him* with shame, anguish and horror of mind, he proclaimed to the universe, in tones of thunder, his utter detestation of sin, and gave the plainest and most convincing demonstration that he would not, and could not, suffer it to go unpunished. In the cross of Christ, sin appears to be that evil and bitter thing which God hates with utter hatred.

Thus, according to the old theory, all appears plain and intelligible. But when we turn our eye to the new

* Gal. 4.
† 1 Cor. v. 21. Gal. iii. 13.

scheme, we see obscurity and darkness; we find ourselves surrounded with difficulties and perplexities. Our brethren, I know, think otherwise. They imagine that, by an application of an old distribution of the justice of God into three kinds, *commutative*, *distributive*, and *publick*, they can not only expose the error in our views of this great subject, but remove all objections to the doctrine of the atonement. I do not controvert this distinction; but I shall object to the use they make of it, as being very unhappy and productive of real difficulties. In their hands it is a source of darkness, not a spring of light. For

First, *They set the justice of God* AT VARIANCE *with itself.* In a former letter this opposition was noticed in regard to believers. Here I shall consider it in reference to the Mediator. In man, justice, how diversified soever in its operations, is *one* and the *same* principle. It presides over his whole conduct, and governs him, whether he act as a private individual, as a merchant, or as a ruler. Equally plain is it, that the justice of God, however diversified in its operations and distinguished by different names, on account of its modes of exercise, must be *one* and the *same* attribute of his nature. It is impossible for any collision to arise between his perfections, much less in the same perfection. Yet such a collision is represented as occurring between the demands of divine justice, according to the views of our brethren. "Distributive justice," says the author of dialogues on atonement, "demands that every person should be treated according to his moral character. It demands that the guilty should be punished, and the innocent set free."* Consequently, as Christ was, in their opinion, perfectly free from sin in every sense, either imputed or personal, distributive justice required that he should be saved from death, the *wages* of sin, and enjoy life, the reward of obedience; and not be treated as sinners deserve to be treated, by being subjected to those very sufferings by which a righteous God punishes them, and expresses his displeasure against their disobedience. But, says this same writer, speaking of Christ's death, "it was a *satisfaction* to publick justice, by which the ends of punishment are answered."* Now, if his death was a satisfaction to publick justice, then publick justice demanded his death; demanded that he should pay the wages of sin, and be treated as a sinner, by being subject to the very sufferings that sinners deserve. Here then is a complete opposition, in the demands of one and the same divine attribute. It demands that Christ should die; and it demands that he should not die.

Secondly: *They use this distinction so as to set aside* DISTRIBUTIVE *justice, in relation to the atonement.* It had no demand on Christ, they say; and of course his sufferings were no satisfaction to its demands. But this representation is incompatible with scriptural testimony. It is true distributive justice had no demands against Christ on his own account; but on account of his representative character it had just demands. Having undertaken the redemption of sinners, he assumed their place and responsibilities; he was made under the law, subject to its penal requisitions, and bound to suffer and do all that their salvation required. It was therefore right that he should be made a *curse* for them, by enduring the penalty of the law; and Jehovah, by inflicting punishment on him, the *surety* of his people, dealt with him on the principles of distributive justice. He was viewed, not in the character of a holy man, who had always been obedient to the divine law; but in his character of *Mediator* between an offended Sovereign and his rebellious creatures, who had engaged to pay the dreadful debt of penal sufferings which they had contracted. Justice

* P. 19.

* P. 23.

therefore demanded his death; and by dying he satisfied the claims of *distributive* justice. It was, strictly speaking, *distributive* justice that treated Christ as a sinner, and exacted from him the sufferings necessary to be endured in making an atonement for sin.

Thirdly: *On the plan of the new school,* DISTRIBUTIVE JUSTICE HAS NOT BEEN SATISFIED, *nor can there be* ANY DISPLAY *of this attribute in the death of Christ.* They assert indeed that publick justice was displayed in that ever memorable event; and consequently it must have demanded his death. But on what grounds can this be maintained? Was Christ a sinner? No; he was holy, harmless, undefiled, and separate from sinners. Was sin imputed to him? No; they reply, the imputation of sin is an absurdity. Had the law any demands on him? By no means; "the law," says one of the new school, "has no penal demand against Christ—such a demand it can never establish." "The law," says another, did not demand the death of Christ."* If, then, on neither of these accounts the Supreme Ruler of the universe had any demands on the sufferings of Christ, on what possible grounds could justice, publick justice, if you please, require that he, the immaculate Son of God, should undergo that death which constitutes the *wages* of sin, and which law and justice denounce against sin, and against *sin only?* To subject such a glorious and divine personage, free from sin both personal and imputed; one on whom the law had no penal demands; one whose character merited the highest honours; to the greatest ignominy, to unutterable pain, and to an accursed death, would have been a display, not of *publick justice,* but of *publick injustice.* It would have dishonoured the government of the Most High, and filled the universe with terror.

But to prove that on this scheme no injustice was done to Christ, it is said: "His sufferings were perfectly voluntary. He took them upon himself. If those sufferings had been inflicted upon him, without his consent, he would have been treated with great injustice."* But, if we admit that his consent to suffer would have done away the charge of injustice, it will not follow that justice had any demands against him; and if it had no demands against him, there could be no *display* of justice, in subjecting him to a treatment so opposite to the claims of his moral character. "But distributive justice," says the same writer, in immediate connexion with the above quotation, "was not exercised in the infliction of these sufferings upon him." No indeed; because, on the principles of our brethren, great distributive *injustice* was done to him; for those sufferings were inflicted, not in accordance with, but in *opposition to,* the claims of distributive justice, which demanded a very different treatment of one so perfectly holy, and so free from sin in every sense. Consent, however, will not always authorize the infliction of evil on another. A man might wish to die, and even request to be put to death; but this would not justify a magistrate in destroying his life, nor legalize his murder.

Finally: *On the principles advocated by our brethren,* NO INTELLIGIBLE END *is answered by the Saviour's death.* They indeed think otherwise; and one of them has said, "The atonement was a scheme devised by infinite wisdom, by which the ends of punishment can be completely satisfied, and yet the sinner spared." On our scheme this appears to be perfectly true; but on that of the new school, it will be found unable to stand the test of a rigid examination. View the death of Christ in the light of their principles, and it will be seen to answer no one legitimate end of punishment.

*Beman, p. 34. Dial. on Atonement, p. 23.

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The principal end of punishment is the satisfaction due to divine justice for the breach of God's holy law, and the insult offered to his infinite majesty. But according to the theory of our brethren this is not answered by the Saviour's death; for they deny that distributive justice had any thing to do with that awful transaction, and it has just been shown that publick justice could not be satisfied by it; because it had no demands against him. Vindicating the honour of the divine law, is another end of punishment. Admit, as we do, that Christ placed himself under the penal demands of the law, and suffered the penalty denounced against disobedience, and we see clearly how the law was honoured by his atonement: but deny, as the new school do, that the law had any penal demands against him and that he did suffer its penalty, and surely it will be absurd to say that the law in its penal demands was honoured by sufferings which they did not require, and which of consequence afforded them no satisfaction. A display of the evil of sin, and of the hatred which a holy God bears to it, is another end of punishment. If Jesus Christ was charged with the sins of his people and really bore the punishment which they deserved, then the infinite evil of sin and the divine hatred against it appear in a strong, convincing and glaring light, in those dreadful sufferings which Jehovah required of his own and well beloved Son, in making an atonement; and without which he would not, and could not, forgive his offending creatures. But if Jesus Christ was not only perfectly holy in himself, but, as our brethren affirm, not at all charged with the sins of men, and not at all responsible for them, we cannot see how the evil of sin and the divine hatred of it, appear in sufferings which were not designed as a punishment of sin. Finally: another end of punishment is to warn the creatures of God against the evil of disobedience. Such a warning was indeed on our principles, given to the universe in the shameful death of Immanuel: but, if, according to the new doctrine, Jehovah seized this glorious person, and put him to a death which his violated law did not demand, and which could be no satisfaction to its penalty; if he subjected him to the most dreadful sufferings, neither on account of any *personal* sin, nor on account of any *imputed* sin, it is not conceivable how such a procedure could convey to rational creatures a warning against the danger of disobedience. It was rather calculated to alarm the obedient for their safety, and shake their confidence that they should continue to enjoy happiness, so long as they persevered in their allegiance and duty to their almighty sovereign.

Thus it appears, on the principles of the new school, that no end of punishment is answered by the death of Christ. It seems to be an unintelligible transaction. We do not see how our brethren can avoid, in their march of *fancied* improvement, coming to the conclusion to which the new discoveries of Dr. Murdock has led him; that the death of Christ is a *mere symbol*, or arbitrary appointment of heaven, to signify the divine mind in relation to a certain thing.

Affectionately yours,

From the Evangelical Magazine.

THE MISSIONARY'S DEATH.

Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends
With the worshipping chorus on high;
Weep not for the spirit now crown'd
With the garland to martyrdom given,
O weep not for him, he has found
His reward and his refuge in heaven.

But weep for their sorrows, who stand
And lament o'er the dead by his grave,—
Who sigh when they muse on the land
Of their home, far away o'er the wave,—
Who sigh when they think that the strife,
And the toil and the perils before them,

Must fill up the moments of life,
Till the anguish of death shall come o'er them.

And weep for the nations that dwell,
Where the light of the truth never shone,
Where anthems of praise never swell,
And the love of the Lamb is unknown.
O weep!—that the herald who came,
To proclaim in their dwellings the story
Of Jesus, and life through his name,
Has been summon'd away to his glory.

Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends
With the worshipping chorus on high;
But weep for the mourners who stand
By the grave of their brother in sadness,
And weep for the heathen, whose land
Still must wait for the day-spring of gladness.

L.

THEM THAT SLEEP IN JESUS WILL GOD BRING WITH HIM.

The hireling, weary of his load,
Longs to behold the ev'ning sun;
And there remains a bless'd abode
To cheer *us* when our race is run.

What privilege!—to *see* the stream
That bounds the worlds of faith and sight;
To catch the first inspiring gleam
Of Heav'n's unfolding visions bright!

To feel our tenement decline,
Our fabrick shake without a sigh,—
Supported by a hope divine—
The hope of immortality.

At length to pass the barrier dread,
The pang of parting scarce perceiv'd;
And while survivors' tears are shed,
To be, by Christ, with smiles receiv'd.

To sleep in Jesus, rapturous thought!
To close in peace our mortal days!
Safe to the heav'nly Canaan brought,
To join the anthems angels raise!

To sleep in Jesus—what delight!
Increasing still, and ever new!
To mingle with the saints in light,
And be as pure and happy too!

To dread no pain, to know no care,
No sin or frailty to molest;
And on each glorious object there,
To see *eternity* imprest!

Haste, moments, to unloose my chains!
Come, Jesus, let me sleep in thee!
The happiest hour that time retains,
Is that which sets my spirit free!

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Paris, Aug. 14th, 1820.

My dear Friend,—You would think it strange, if I made you no communication from this great city; where, through the good providence of God, I arrived a week ago; after a fatiguing journey from Bourdeaux. Yet I feel strongly disposed to disappoint you, for two reasons; first, because any communication I can make, will fail to meet your raised expectation; which will look for something corresponding with the magnitude and grandeur of the place from which I date: and still more, because my mind is not yet settled, from the confusion produced by the multitude, variety, and novelty of the objects, which have crowded on my attention, since I have been here. But I know the partiality of your friendship supersedes any necessity for apologies; and you will keep in mind, that it is not Paris, but your friend *in Paris*, of which you are to receive some account.

Of my journey from Bourdeaux, and the country through which I passed, I can say very little. I can hardly conceive how a journey of equal distance could be performed, with less interest and observation, by a thinking being, than this same journey has been performed by me. Doubtless, the *manner* of the journey had its effect, in producing this insensibility. It occupied three days and four nights, all which time, (with the exception of one night, passed in

a tavern) I was on the road. That I was able to undergo the journey at all, in this fatiguing manner, was owing to the happy circumstance, of having so few fellow passengers. There were only two, besides myself, for the inside of the coach; and they occupied one seat, which left the other to myself; on which I could lie down through the night, and sleep with some comfort. It is wonderful, the effect of novelty on the human mind. When I recollect the intense interest with which I looked at every thing French, during my first day's travel in the country, four months ago, I am astonished at the insensibility, with which I have passed through so many towns and such a variety of country, as fell in my way during this journey. Tours is almost the only place in the whole route, where I seem to myself to have been awake. It was the only place where the stage made any delay, longer than was necessary for refreshment. We arrived at Tours on the afternoon of the second day, and remained until some time after night. I had intended to have tarried a day or two in the place to rest; but the fear of not finding so comfortable an accommodation, as a whole seat to sleep on, in an after stage, induced me to go on. I had time however to deliver a letter of introduction, and spend the evening with a gentleman I was not a little curious to see. He is a Mr. Grattan from Ireland, who offers himself as a candidate for the highest honours of poetry. He has just published an epic poem, near the size of Milton's Paradise Lost, entitled Philbert. It had been put into my hands at Bourdeaux by Dr. A. from whom I was favoured with a letter to the author. But I had too many things to look at in Bourdeaux, to allow time for much reading; and perhaps too little of the inspiration of Parnassus, to be capable of doing justice to the work. Of its merits therefore, I have no right to speak. With the man I was much pleased. He is yet in early life, and much the gentleman in his manners. He is married, and in his hired lodgings, lives in a style much above what is understood, usually, to fall to the lot of the poetic race. Tours contains a large amount of English population; so much so, that that very day, the ceremonies of installing a clergyman, to minister statedly to a congregation, respectable in point of numbers, had taken place. He belongs to the English established church. With the appearance of the city every way, I was much pleased. It has an air of elegance, quite superior to most of the French cities of the middle class, which I have seen. No doubt, this is the cause of its attracting so large a number of British emigrants.

On the morning of the fourth day's travel we passed through Versailles, just at break of day. This, you know, is the usual summer residence of the kings of France. It is about sixteen or eighteen miles from Paris. The stage stopped but about five minutes, to change horses. Here I felt roused from the lethargy, under which the journey hitherto had been performed, and made the best use of my opportunities, in viewing from the coach windows the fine avenues and magnificent buildings, which presented themselves on both sides of the street. The place appeared to me to bear, very distinctly, the impress of royal magnificence. The road from thence to the city, is generally level, and the country fine; yet I was certainly disappointed, in seeing so few of the usual indications of the neighbourhood of a great city; such as fine cultivated grounds, elegant country establishments, &c. We entered Paris by the way of the Elysian fields; which is an immense wood, on its skirts. It was matter of astonishment to see, in a region where ground must be so precious, so vast a plain filled with trees. It reminded me of an American forest—so large are its dimensions, and so thick its plantation. There are roads through it, in different directions, along side of which the trees stand in regular rows, while in other parts,

they stand without order, as if they had sprung up from nature's planting. In some places, the trees are large, and stand at a distance from each other; and in others, they are crowded into a thicket, that darkens the atmosphere. The whole surface of the ground is beaten and bare, like a high-way, by the treading of the crowds that resort thither, by day and by night. The place is well named the *Elysian* fields—as it regards the cool shade and pleasant walk it furnishes, fitting it to be an appendage to paradise. But if regarded in respect to too many of the transactions which take place in it, perhaps it would merit an appellation bearing a reference to a very different region.

By the recommendation of my poetical friend at Tours, I took lodging at Morice's hotel—a very splendid establishment, resorted to principally by the English; but I soon found I had made a wrong location. To the lords and dukes who thronged the place, I had no introduction; and found myself as much out of society almost, as if I had been the only lodger in the place. On the second day, by the recommendation of Mr. Wilder, a gentleman from Boston, who is established here as a merchant, and who has laid many of his countrymen under obligations, as well as myself, I removed to another tavern, where I have good accommodations much cheaper, and meet with some American society. Judging from my own feelings, I am ready to suppose, that the most powerful sensation which a stranger will feel, on finding himself in Paris—especially if, like myself, he is alone, and rather relaxed in the tone of his nervous system—will be that of a lost, bewildered being. The immensity of the place, the crowd of its population, the strangeness of every object, the universal bustle which fills every street, and especially the dread of losing himself, if he goes out of sight of his lodgings, will unite in producing a confused, bewildered state of mind, that will require some days to wear off.

My first measure, after arriving here, was to deliver some letters of introduction; and in performing this, I soon found, not the convenience merely, but the necessity, of the hack carriages; the abundance of which, will not fail to strike the attention of a stranger. They are all numbered, and under regulations prescribed by the government, which also fixes the compensation they are permitted to charge—so much per hour, or half hour, that they are employed. Without any previous negotiation, you may step into one, and direct the driver where to take you; and when you cease to employ him, give him the compensation which the law allows. If indeed, you do not know what this compensation is, you will be very liable to be imposed upon. In passing through Paris, a stranger will be struck with the astonishing contrast of magnificence and meanness, with which he will be presented at almost every turn. From streets of great beauty—wide, airy, planted with trees, and adorned with palaces fit to accommodate royalty—he passes into others—narrow, confined, dirty, without footways, polluted with a filthy stream of black water, running down the middle of them; and such as these last, are a great majority of the streets of Paris.

The place, above all others, to which I have most frequently resorted, and which, if I may judge from the crowds I never fail to meet there, is the most resorted to, is the garden of the Thuilleries. The Thuilleries, you know, is the royal palace. With a liberality that does honour to royalty, this garden is open to all visiters, from early in the morning until late at night. The palace stretches to the distance of near four hundred yards, and the garden—surrounded with an elegant iron railing—extends in front of it, over a space, to speak by guess, of from ten to fifteen acres. And it is difficult, at least *for me*, to conceive what more,

art could do, beyond what it has done, in the decoration of this spot—with arbours, flowers, shrubbery, walks, statuary, fish-ponds, water-plays, &c. &c. It is *such* a paradise as man can make; and has an effect, at least for a while at first, in regaling the senses, and in soothing, cheering, and elevating the mind, beyond what I could have expected, from a production of the kind. The company who resort here, belong to the curiosity of the place—such crowds of saunterers, dressed in the highest style of elegance, pacing backwards and forwards, and indicating by the placidness of their appearance, if appearances might be trusted, the highest enjoyment. Who would suppose from all that appears without, that these were fallen beings—the victims of sin, and heirs of the curse. Alas! in all probability, such a thought is scarcely found in their minds. And any intimation of such a state, as belonging to them, would be regarded as little less than insult. The present situation of his majesty who calls the whole his own, is a striking example how poor royalty may be, while in possession of all its grandeur. He is laid up with an attack of the gout; which for some months has confined him to his chamber. His battered constitution, is fast sinking into premature debility.

Next to the garden of the Thuilleries, and perhaps nothing inferior to it, as a public promenade and resort of fashionable society, is the street called the Boulevards—that is in English, the bulwarks. You will understand that in days of yore, when Paris was little more than half its present size, it was nearly circular in its shape, and surrounded with a wall and fortifications. In modern times, when the city had extended far beyond these fortifications, they were entirely removed; and the space they occupied, is converted into a spacious street, about two hundred feet wide. This street is lined with trees on each side, leaving a space for an ample footway, between the trees and the houses. The finest private dwellings in Paris, are on both sides of this street; and altogether it is elegant far beyond any street, of any city, I have yet seen. The crowds of well-dressed people that throng these broad footways, from the noon of day to midnight, is a sight of astonishment. Under the trees, double and treble rows of chairs are set out, on which those who are fatigued may sit down to rest. These chairs belong to women, and as soon as one of them is occupied, the person who occupies it, is called upon for two sous of rent to the owner.

The garden of plants, is a botanic establishment, of vast dimensions, and equal in elegance to any thing of the kind, that can well be imagined. As a contrast to all that art has done, one section of the place, occupying an elevated situation, and extending over some acres, is surrendered to nature's wildness. The ground appears sterile in its quality, and is covered with bramble and brushwood, of impenetrable thickness. In the centre is a mound, or mountain in miniature, that towers like a sugar loaf, to a very considerable height. Around the sides of this mountain, a spiral walk winds to the top. While you ascend, you see nothing but the impenetrable bramble that surrounds you. But when you reach the top, a view bursts upon your sight, all at once, that fills you with astonishment. It is all Paris, spread out on the plain below you. You look over a wilderness of houses, far as your eye can reach. In a little temple, on the very top of the sugar loaf, you find a telescope, with the use of which an old man accommodates you for a trifle, to reconnoitre any place that claims your particular attention.

The palace of the Luxembourg, has given me no small amount of enjoyment. It is a gallery of painting and statuary: and like all the public institutions of Paris, is free to all strangers, to be visited as often as they choose. You will judge of the immensity of the collection of paint-

ings, arranged on each side of the gallery as you walk down it, from the fact, that the simple walk is of an extent sufficient to induce fatigue. And the neatness, cleanness, and regard to decorum, you can judge of, from an incident which took place with myself. While resting on one of the cushioned seats, which are placed at intervals in the gallery, I had taken off my shoe, to ease an unpleasant sensation, arising from a slight inflammation on my foot. The person having charge of the place, came up to me, bowing, and very gently remarked, that it was not decorous to sit in the gallery with the *shoe off*. The order of arrangement, the neatness and taste displayed throughout the whole immense establishment, is itself a curiosity. Of the gratification to be had in viewing such a collection of fine paintings, I say nothing. Doubtless any thing which *I* felt, is nothing, compared to what an *amateur* enjoys. The gallery of statuary, is an exhibition equally wonderful. But verily, if it be a school of the fine arts; it is, under existing regulations, in a far higher degree, a school of depravity—the like of which I pray my country may never know. I was shocked beyond measure, and moved to indignation, to see gentlemen and ladies, promiscuously walking in troops, among these figures in a state of nudity generally—Nay, gentlemen and ladies, walking arm in arm, and stopping before a marble representative of the human body, in complete undress; and remarking on its features and proportions. Calling to mind the reproof I received, for sitting in the gallery without a shoe, I thought, verily, here is straining at a gnat and swallowing the camel, with a witness. But the same abominable outrage on decency, exists in the garden of the Thuilleries, and is to be met with in every part of Paris. This is itself a sufficient evidence of the debauchery of the place; while it acts as a powerfully exciting cause, in promoting that vice. I have indeed been told, that it is altogether a matter of usage, and that they who have been accustomed to such exhibitions, are liable to no improper impressions from them. Such an argument is a reflection on the heart and understanding of him who offers it. On the same principle, if it was customary for a company to divest themselves of their clothes, as often as the temperature of the atmosphere would make it comfortable to do so, the commonness of the thing, would soon do away any corrupting tendency in the procedure.

We are told by the prophet, that "pride, fulness of bread, and abundance of idleness, in her and her daughters," were the leading causes of generating that depravity, which ripened Sodom for the vengeance that consumed her. Doubtless, there must be in Paris an enormous amount of similar depravity, from the abundance of the same exciting causes. The throngs of idlers, with which every place of amusement in this vast city is crowded, from noon to midnight, exceeds conception, to any one who has not seen it; while the caffees and eating houses, in their number and display, give evidence, to what extent luxury and pride of show are carried. You have heard of these last establishments—you must *see* them, to have any adequate conception of their adaptation to provoke and pamper appetite. They belong to the wonders of Paris. They are wonders, however, that are dangerous to gaze upon. They are the toils, in which the 'subtle fowler' entraps immortal souls. It is madness—it is worse than madness, to send American youth to Paris, or I believe any part of France, for improvement. It is seeking outward polish, at the expense of inward purity. It is jeopardizing the soul, for the sake of gratifying curiosity. It is estimated that there are ordinarily, about one hundred thousand strangers, on an average, in Paris; including Frenchmen from the departments of France. The majority of these, are no doubt, the votaries of plea-

sure, gathered to this great capital—a centre of dissipation, perhaps to the world! *Twenty* theatres are found little enough, to accommodate the devotees of theatrical amusement. Through the week, fewer will suffice; but on the evening of the *sabbath*, they are all in requisition. This fact alone, is sufficient evidence of the low state to which every thing like religion must be sunk. The resident population of Paris, is estimated at about six hundred thousand. Of these, one hundred and ninety thousand, are counted to belong to the church of Rome. About ten thousand may be protestants; and the remaining *four hundred thousand* are infidels. There are six protestant ministers in Paris, of whom one only is considered as entirely evangelical in his doctrines: and as they preach some how in rotation, it is only on every other sabbath that it falls to his lot to officiate.

I have been here one sabbath; the forenoon of which exhibited nothing in the streets, to distinguish it from the other days of the week. The stores were all open, and the workshops occupied. Buildings were going up, and carts and drays, with their loads, passing and repassing, as usual on any other day. In the afternoon, every thing of this kind had ceased; and the whole population seemed to have come forth, dressed in their best, for idleness and amusement. Such I have found, indeed, to be pretty generally the custom, where I have been in France. There is here a Wesleyan Methodist clergyman, Mr. Hotrie, sent over from England as a missionary, attempting to gather a society; but hitherto with very little success. I heard him preach in English in the forenoon. No other English service could be attended which promised any thing. I was pleased with his exercises, but the congregation was a handful. Having been introduced to him, he called the next day, and spent some time with me at the hotel. He is an intelligent man, with, perhaps, some eccentricity of manner. He had been a captain in the British army, previous to his conversion, and from his own account, a very dissipated man. "Oh!" (said he) "I shall sing high when I get to heaven; to think that such a wretch as I, should ever find admittance into such a place." He lamented much, his unfruitfulness as a minister, since he had been stationed at Paris; which had not been long, and imputed the cause, principally, to the impossibility of finding people to attend upon his ministry. He thought, he said, "he would soon be able to give the Holy Ghost credit for some conversions, if he could only obtain an audience." He has a large family, and is anxious to emigrate to the United States. Having remarked to him, in reply to some inquiries, relative to the encouragement I could give him on the subject, that persons of intelligence, morality, industry, and economical habits, however they might encounter difficulties at first, stood a fair chance ultimately to succeed—he said, "he had no wish for his family, but to bring them up to useful industry." Once he had thought otherwise. When he was first converted, he had a strong wish to go to heaven, in the capacity of a gentleman. But he had been taught otherwise, and now he was quite of Dr. Clarke's opinion, that 'God Almighty never made the thing usually called a gentleman.'—What matter of gratitude, that there are in this great city, still a remnant of such men as Mr. Hotrie appears to be, and I hope is—like 'a little leaven hid in a barrel of meal?' But when shall the whole be leavened? What a change will it be! and what matter of joy to know, that He who hath promised, is able to perform! The Lord hasten it in its time; and give you and me, to 'see the good of his chosen, and to rejoice with his heritage.'

Yours, sincerely.

A CASE OF SPIRITUAL DISTRESS.

In an early part of his ministerial life, more than six and thirty years ago, the editor of the Christian Advocate received the following communication, from an individual whom he was never able to identify. The hand writing, and some other circumstances, seemed to afford strong indications that the author was a female; but this was all that could be ascertained. It is believed that no apology is necessary, for the insertion of this paper in our work. A few expressions, which refer personally to the editor, should have been suppressed, if it could have been done without marring the sense.—It was thought best, on the whole, to give the letter entire. Some further remarks will be made at the close.

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Rev. Sir,—Will you pardon for once the boldness of a stranger, who presumes to intrude unrecommended, and without even the sanction of a name. I know the estimation in which anonymous addresses are generally held, and the reception they have to expect: but there may be exceptions; and before you suffer a prejudice to arise against mine, let me entreat you to hear a few words that I have to offer in its behalf.—It is the messenger of a heart which entertains the highest esteem for you, and proceeds on the pure principle of confidence in your judgment and benevolence. It is the messenger of such a heart in distress.—It contains neither curious question nor cavil; it asserts no claim; it makes no demand; and if it should venture a request, I hope you will not find it of a nature either extravagant or presumptuous.

Having offered this short apology, which I hope may be accepted and procure my letter a favourable reading, I proceed without farther preface to the motives which have induced me to write it.

I was present at a late lecture of yours, founded on these words of our Lord, "The whole need not a physician, but they that are sick." The subject, from the manner in which it was divided, became very interesting to me, who have been, for some time, endeavouring to investigate and decide on my own character, without success. I knew that as much as you proposed you would illustrate with evidence, and that your deductions would be reasonable and candid,—on which account I always submit to them without a murmur, even when they take from me that little I seem to possess, and reduce me to nothing. And I thought it probable that some one of the three characters, then to be exhibited, might reflect light on my own, or at least that by some peculiar trait or distinguishing characteristic I might be helped to a decision—but I was not so happy. Indeed it is my distress that I can no where meet with what I take to be my own image; which inclines me to think that I must either be strangely blinded, or that there is something uncommon in my character or case, whichever it may be called, that it has never entered into the mind of any person, orator or author, to describe, or even suppose it. These considerations have induced me to offer it to your inspection, in the clearest and most impartial light I can: and I shall begin with negatives; in hope that when I have told you what I am not, with my reasons for so thinking, you may be able, by your superior judgment, to do for me, what I have in vain endeavoured to do for myself, and ascertain to what class or division of mankind I do really belong.

And first, I think I am not one of those ignorantly secure sinners, to whom you first alluded in the discourse referred to above; and who think that the violation of God's law is a matter of small moment. I know the law to be holy, just, and good. I understand the nature of my obligations to it, and acknowledge it to be a most equitable and ever-binding rule of moral conduct, to me and all the intelligent creatures of God. Now, though my practices do in numberless instances contradict this declaration,

yet as this is my clear and decided belief, I venture to conclude that I do not fall under the first predicament. The second, agreeably to your own arrangement, is the character of the self-righteous. And here, deceitful as my heart is, I confess that it appears to me a thing almost impossible that such a thought can lodge within it, as that I do fulfil my obligations, and yield a sufficient obedience to the law. I know that the commandment is exceeding broad; so broad that my heart fails me whenever I reflect on its extent; and the moment I compare my life with this perfect standard, all confidence dies within me. For if he who offends but in one particular is chargeable with a breach of the whole, what shall I say? who am conscious that I scarcely breathe without transgressing it.—Oh what mountains of transgressions! Infinitely pure and just God! how righteous is thy sentence! I attempt no vindication; I offer no defence, but that Christ has died: and it often requires the strongest effort of my mind, aided by all the proofs and assurances I can collect, to persuade me that even this is sufficient. But yet I know it is, it must be sufficient, or not one could be saved. God, the searcher of hearts, knows that I have not one action which I would think of presenting before him for a reward: and all that sustains me is a faint hope, that in the day of God I may not have to stand in my own name, but in that of the all-perfect Redeemer, and have the blessedness to be numbered among the members of his mystical body. Now, though I may often be led, through the pride of my nature and the blindness of my mind, to think more highly of myself than I ought to think, yet as what I have stated are my habitual and confirmed sentiments, whenever I reflect at all on the subject, I am not able to pass the sentence of self-righteouscess on myself. If you ask how I came by these sentiments—I confess they were not natural to me. I did not always clearly percive that in me dwelt no good thing: they are the result of a most humiliating experience; and I once thought them the effect of divine illumination, because I was told they could proceed from no other source. But of this I begin very much to doubt, for reasons which I shall presently mention. Here I think that I am searching for the truth, and am very impartial; and yet perhaps I am not. For I am sensible that all I have yet said operates in my favour, so far as faith is concerned. But if there were no appearances in my favour I should not be so perplexed; and still, after all, the opposite scale may far outweigh; for conviction of sin is not conversion from it. I am a mournful instance that there may be light without love; and there is a faith, according to St. James, which no more constitutes a person a Christian, than a body without a soul constitutes a perfect man. However, it is proper I should tell you how things appear to me; for I promised you my character, and the thoughts I have of myself compose a part of it: and they may possibly prove me to be the very person, whom I have been endeavouring to prove that I am not. How this thought has struck me! What a wilderness my mind is in? The farther I proceed the more intricate it appears. Oh for some leading star, or for some kind and intelligent conductor to take me by the hand, and guide my benighted steps. Sun of Righteousness! how blessed are they who walk in the light of thy countenance; but I have followed devious paths till I am lost in darkness.

How happy should I be, if I could now lay claim to the third character you mentioned, and call myself *a sin-sick soul.* But alas! I have no more relation to this than to either of the preceding. For though I know that in me there is no health, and that I am mortally diseased, yet am I not sick of sin, in the sense of the text. I have none of that contrition of heart—that sense of my malady, and present desire of a cure, which constitute this character. When I hear of the Saviour—his offices, his power,

his merits,—the heights of his love, and the depths of his condescension—it is no new or strange language to me: I understand it all very well, and I assent to its truth; but I hear it with a stupid and gloomy indifference; nor does it excite one emotion of love, joy, or desire, in my heart. There was a time when his name was the sweetest musick, and I thought I loved him; but it must have been a mistake, for if I had I should have loved him still. Nor can I suppose that I feel only an abatement of the first ardour, and am notwithstanding making progress in the divine life: because I am as certain as I can be of any thing, that I have made no progress at all, either in the love of God or the hatred of sin. I cannot with any truth say, that it is no more I, but sin that dwelleth in me, and that I do the thing which I hate; being conscious that it has a place in my affections, that it obtains the consent of my will, and that with my whole self I do sin, and that deliberately.

Not being able, therefore, to prove to myself that I belong to either of these classes, and being certain that to the rank of a confirmed Christian I have not the shadow of a title, there remain but two more from which I can choose, and those are the backsliders and the hypocrites. In this dilemma I would rather accept the former. But circumstances not quite agreeing with my case, I am afraid I must give up this also, and subscribe, though most reluctantly, to the latter—for I reason thus: The grace of God is operative and effective. If it ever had taken possession of my heart, it would have changed the bent of my will and the current of my affections. Though sin might have remained it would not have had dominion over me. I should still have been gaining more strength against it; so that though I had even fallen I should have recovered, and not have been left to a total relapse. There is one thing more which, though not essential in itself, has weight when added to the rest. It is, that I can give no account when, or how, any such change as I once supposed took place. I am acquainted with no dispensation of terror: and since I can neither prove the fact by its circumstances nor by its effects, can I presume to say that it has ever existed at all. What alternative then remains? What am I to conclude, but that all which I thought I expeperienced was nothing more than the effect of custom, example, and a religious education.—That I have deceived myself, imposed upon others, and am neither more nor less than a detestable hypocrite. The thought falls upon me like a mountain. There is not another that I know any thing of, which could sink me so low into hopeless despondence.

I sometimes think, and with astonishing calmness, that it is only aggravating my guilt, to retain the badges of a profession to which I do not properly belong; and that I would much better renounce my pretensions, and frankly acknowledge to the world what I am. Two considerations. however, have as yet deterred me: one is, that though presumptions are very strong indeed, yet I am not certain to a demonstration, that I have been insincere. If I were, I should not have troubled you with this. The other is a fear which possesses me, that by this conduct I might cast a reproach on the cause I have professed, and be a stumbling block to some one or other: and I think that while God has restrained me from dishonouring his gospel by any open wickedness, I have perhaps no right to proceed in this manner. But then it immediately occurs, what right have I to interest myself so much, as if God could not support his own cause, without the assistance of hypocrites. I most certainly know that he can and will support it, and that the gates of hell shall never prevail against his church; and it is a piece of vanity in me, to suppose that the actions of so inconsiderable a creature as myself can any way affect it. What then shall I do? I find I am upon the brink of

a precipice over which I dare not look, the prospect is so shocking. And yet wherefore so scrupulous? Since I am so near the verge, why not venture a look at what is before me? and inquire where the next step is like to lead me. The question points to horrid ideas, but I will endeavour to trace them with composure.—If I fix it for a truth that I have never yet tasted of the heavenly gift, I unite myself to the number of those who are proceeding rapidly and without halting, to that place where hope is a stranger: where, having once arrived, I shall never need to propose another question about my state, nor entertain a doubt to whom I belong; where every virtuous impression which yet remains will soon be eradicated, every latent spark of love extinguished, and I shall learn—can I write it?—yes, I shall learn to blaspheme the excellence I once adored, and to hate the name that once was precious. I can look no longer—no farther. I have seen enough. My soul is sick of horror—this is hell indeed!—Oh my God! my Saviour! and wilt thou give me up to this! Am I shut up under an irreversible decree?—No: I will not admit that idea, because final despair is in its train. I yet live. I know that it is yet possible with God to deliver me; that there is power and merit enough in the Saviour to redeem me from this pit: and I have confidence to believe he would redeem me, if I could even now desire it sincerely. But alas, I cannot; I am not able to desire it as I ought, and therefore I dare not mock him with the petition. Is not this an unhappy situation? Happy souls who are mourning in deep contrition for your sins! your state is joy and peace compared with mine. I know that I am infinitely more wretched: and yet I cannot mourn, I cannot repent. Disappointments have exhausted my hope; despondence has hardened my heart; a secret uneasiness preys upon me, and yet I have neither the power nor the inclination to seek relief.

Thus, sir, I have opened my heart to you. If I could hear your reply, I think I would once more listen, as to the voice of an angel. But it cannot be. I have no personal acquaintance with you, nor if I had, would it avail me any thing. For I have nothing to recommend me to your notice; nor could I hope to be distinguished as an object of any particular attention: and such is the reserve and timidity of my temper, that I know I should make no improvement of common opportunities. Seven years of intimate friendship, would not draw from my lips the half of what I have impressed on this paper; nor could I have written it, if I had not predetermined to conceal my name. Let this plead my excuse for the measure I have taken, for I aver it to be the unexaggerated truth.—I may number this reservedness of disposition, both among my faults and my misfortunes; for it deprives me of the assistance I might obtain, and obliges me to bear all my griefs in silence. Even in the present effort to obtain relief, I am sensible it must in a great measure defeat my own intention and desire; but yet I cannot overcome it. Do you ask then, what I would request of you? There is one thing, sir, at least, in your power.—You have faith in the Redeemer and access to his throne. When there, will you have the goodness to remember one who has become a melancholy stranger? But I have another request on my mind, though I am almost afraid to mention it, lest I should be thought presuming—however, I may as well, for I am certain you have too much penetration not to see that I must have indulged a hope of the kind, or I should not have undertaken to write; and I have no design to use any finesse.—I am a constant attendant, when the weather will permit, on your evening lectures, and think that perhaps it might be in your power to favour me, in this way, with some hints that might throw light on my mind. But I do not urge this request, because I am not certain that it will do me any good if I obtain it. Indeed nothing appears to afford me

any real benefit; and though in writing this letter I have been very much affected, and would at this moment gladly hear any thing you might offer, yet perhaps before my letter reaches you, the impressions will be gone, and I shall be as stupid and insensible as ever. Certainly I need your prayers, if ever any one did. And if you should be generous enough to take any other notice of me, I shall at least understand you, and ever retain the most grateful sense of the condescension.

I am, with the highest esteem,

Rev. Sir, yours, &c.

P. S. After having called your attention to so long and tedious a letter, I am ashamed to trespass any farther. But last night, as I lay reflecting on the subject of what I had been writing, a thought occurred which I have a mind to communicate to you; for I find an unusual relief in thus unfolding my heart without reserve, while I take the advantage of doing it behind a curtain.

I thought that perhaps I was not that odious hypocrite I had apprehended, after all;—that if I searched impartially there were possibly other causes, to which I might attribute some of the effects which I have experienced—two presented immediately. The first was indolence. I know that I am naturally indolent and inattentive; and I need not take the trouble to inform you what are the effects of such a temper. The second is a persuasion which has taken deep root in my mind, that it is criminal in me to approach God in prayer, without those affections which ought to accompany it. It appears to me such a spiritual and interesting act, such an immediate presentment of the soul to God, that I cannot think of performing it in a formal manner. It seems like an insult to the Divine Majesty, and a profanation of the privilege, to come before him with a set of words that have neither meaning nor animation. Now, though I am certain that this is a truth, yet I suspect that I make some mistake in the applicatien of it: because I find that the longer I wait for these dispositions, the more destitute I am of them; and that instead of becoming more heavenly-minded and devout by the neglect of prayer, I am likely to lose all sense of religion—unless a sense of uneasy privation may be called such. I have therefore endeavoured to remedy this, by taking the matter into a different view. I have considered prayer as a duty, and as such have resolved to perform it, even though a sense of guilt and much indisposition should oppose me. But I cannot keep this resolution. The ideas I have mentioned return with such irresistible force as to cover me with confusion, and effectually to put me to silence. Now, from these two sources, what disorders and confusion may flow? and yet the heart not be chargeable with hypocrisy either.

But then the distressing question recurs, Are not the influences of the spirit of God sufficient to remedy such things as these? Is not the grace of God a renovating principle? How the clouds return! I have been thinking that I would return to my Father, (for is he not my Father?) and beseech him for his Son's sake, in whom I believe, to forgive my sins and my follies, to bless me with the quickening influences of his grace, and that in the strength of this, I would be more watchful and resolute for the future. But I am afraid—I am afraid, not so much of him as of myself: for the truth is, I have returned and strayed away so often, that I am ashamed to think of returning any more. Besides, did I not hear you assert, but a few evenings ago, that no self-emptied soul ever went to Christ and besought him for the quickening influences of his Spirit, and was denied. But I think I have gone, and that repeatedly, and as empty as a creature could go, and yet have not received them. If therefore you are fully certain of this point, there remains but one possible conclusion, and that is, that I have never yet gone in the way that I ought. This admitted, the rest is easily ac-

counted for—I have deceived myself, and am still in utter ignorance and death. So I find that I am just where I was at first. No doubt you think me the most absurd and inconsistent creature you ever knew; and you are very right—I acknowledge it.—It is just the very thing that I complain of in myself. Oh, if I were but rational, consistent, and uniform, I should be too happy: for I know that I have a soul capable of refined and exalted pleasure, and there is enough in the gospel of Jesus Christ to impart it. But I will detain you no longer. I am really so much ashamed of the length of this letter, that if I did not encourage myself with the thought that you will never know the author, I should not have the confidence to send it.

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It will probably be the wish of our readers to be informed what was known of the writer of this affecting letter, after its reception. This information shall be given. The letter was received about the middle of the week; after the preacher had not only chosen his text, but written a part of his lecture, or sermon, for the following sabbath evening. The text which had been selected was 1 John v. 4.—"And this is the victory that overcometh the world, even our faith." As this text had been chosen without any knowledge of the case which the letter describes, so it was not seen what special bearing the proposed treatment of it could have on such a case. The preacher moreover, being young in the ministry, wished to take some time to reflect on what had been submitted to him, and to consult his venerable and beloved colleague, the late Rev. Dr. James Sproat. He therefore determined to finish and deliver the discourse he had begun, without any attempt to give it an aspect on the case of the letter writer; and on the following week to choose a subject which might possibly be useful to the author of the letter, and to others in a state of spiritual distress. He did so—and selected, as the subject of two elaborate discourses, Isaiah l. 10. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." The event of all was remarkable and instructive. The text which was chosen and discoursed on without any reference to the foregoing letter, was made the means of removing all the embarrassment and distress of the afflicted writer; and to the present hour, the preacher has never heard that any good was done by the two other sermons. The reading of them was requested by an individual of his charge, and the request was granted; but the manuscripts were returned without (so far as can now be recollected) a single remark.

About the middle of the week, following the delivery of the first discourse on John v. 4., a second letter was received from the same hand that wrote the first; thanking the preacher for that discourse, which it was supposed, contrary to the fact, had been delivered with a special reference to the distress complained of. It stated, that what was said, was so palpably applicable, that the afflicted party wondered that the cause and remedy of her complaint had not been discovered by herself.—Full relief had been obtained at the time of writing; and it was hoped that consolations would continue and increase. This last letter has unfortunately been lost, and nothing farther has ever been heard from the writer.

May not ministers of the gospel be taught by this narrative, that they may often do the most good, when no contrivance of their own, but the ordering of the Lord alone, is concerned in doing it? That they ought to be deeply sensible that they are mere instruments in his hands—to be used when he pleases, and as he pleases—and often in such a manner as is best calculated to teach them effectually, that "neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 455.)

Friday, 6th. Yesterday a pilot boat came express from Maui with intelligence that the Blonde frigate had just anchored at Lahaina. This morning at sunrise, before I laid down after watching at H.'s bedside all night, she was to be seen off Diamond Hill, and between nine and ten o'clock came to, immediately opposite the Mission House. On dropping her anchor she fired a salute, which was answered by each of the forts—that on the point within the harbour, and that above us on Punch Bowl Hill. Shortly after, Mr. Bingham, Mr. Loomis, Mr. Chamberlain, and myself, accompanied the chiefs to the point near the fort, to receive the party from the Blonde on their landing. A more touching scene I have scarce ever witnessed. The chiefs, all well dressed in full black, arranged themselves in front of Kaahumanu's frame house, within a few yards of the water's edge. The well-manned barges of the Blonde approached the low quay; on which the governor, Wahu, took his mother, Kaahumanu, and her two sisters, O'Piia and Kalakua, and the young queens of Rihoriho, and slowly advanced from the body of the chiefs, towards the place of landing. All was silent, except an occasional burst of grief from some one of the multitude, who were kept at a distance and prevented thronging the beach by a file of armed men. But as the governor Boki's barge came near enough for the parties to recognise each other's persons, the queens "lifted up their voices" and wept aloud, with that melancholy tone of sorrow which we have all heard, at least in some few instances, from a heart deeply touched with grief. A small house immediately on the wharf intercepted the view of the barge at the moment of landing, perhaps to the more powerful effect of the attitude and expression of Boki and his wife, as they burst on the sight from behind it, wringing their hands in agony, and exhibiting the strongest marks of overwhelming emotions of mingled grief and joy. The parties stood thus for some minutes, without approaching each other, while the whole air was filled with lamentation, and the ground shaken with the thunderings of the minute guns, which reminded the nation of the fate of their king and queen. They then rushed into each others' arms, and continued to weep on each others' necks for an hour, while some of the more humble friends of those who had returned, embraced and kissed their feet, and bathed them with their tears. Kuini, (Mrs. Boki,) at last sunk to the ground from exhaustion, and a pain in her side, the consequence of the violence of her weeping, and was under the necessity of being assisted into the house. I never was so deeply affected with a wailing scene, and few have ever taken place, I suspect, in which there was a more general excitement of "the sorrows, joys, and sympathies," which when thus awakened, testify to the "high capacities" of man. After an hour or two, the whole company proceeded to the residence of Karaimoku, (who was too unwell to go out) near the mission house, and shortly afterwards to the chapel, to attend prayers, and tender thanks to God for the interesting incidents of the day. Before leaving the chapel, governor Boki delivered a short but excellent address, recommending, as the result of his observation and experience abroad, a renewed and devoted attention to the *palapala* and the *pule—letters and religion.*

Saturday, 7th. Last evening the government gave information by letter to lord Byron, that they would receive himself and officers this morning, at the residence of Karaimoku. Arrangements for the interview were accordingly made, and the occasion has been one of the most pleasingly interesting I have yet known at the islands. About twelve o'clock his lordship landed, which fact was announced by a salute from

the fort. The firing was the signal for attendance *at court*, and Mr. Bingham and myself proceeded to the appointed place. Mr. Pitt chose to receive the company in his grass house, rather than in the fine stone building lately erected by him, and which I recollect to have described last summer. That fixed on, however, is one of the largest and best built native houses on the island, and being new, was as pleasant and perhaps more appropriate than the other would have been. Its size is about fifty feet by twenty-five; the side posts eight feet, and the ridge pole or peak, (which is supported by handsomely hewn pillars) about 3 feet higher. The whole is one apartment, and being neatly floored with new and handsome mats, makes a spacious and pleasant room of audience. There are four doors, one on each side, and one at each end; that at the south was appointed for the entrance on this occasion. Every thing was in readiness when we arrived. At the upper or north end of the house, on an elevation or platform of mats, the top one of which was of very fine texture, and beautifully spotted and striped with stained grass, stood a Chinese sofa, on which the young king and the princess his sister, (who came from Lahaina in the Blonde) were seated, both in plain suits of black. Between them and partly round the princess, lay a splendid garment of yellow feathers, edged with alternate points of black and red, and lined with crimson satin. This article, nine yards long and one yard wide, was made at great expense of time and labour, during the past year, and designed to be worn by the princess as a *paw*, or native female dress, at the reception of her brother Rihoriho, on his expected return. It was the desire of the chiefs that she should wear it, with the wreaths for the head and neck, &c. necessary to form the complete ancient costume of a princess, at this interview; but as it was necessary, in order to do this, that she should be naked to the waist, nothing could induce her to it. To escape their importunity, she fled to the mission house early in the morning. She wept so as scarcely to be pacified by us, and returned to the chiefs only in time to take her seat, and have it thrown carelessly about her over her European dress. To have seen her in so superb a native costume, would have no doubt been gratifying to the company, but we could but commend and admire the feeling which led her to object and to persist in her purpose—that of modesty, the brightest ornament of the female sex, in heathen or in Christian lands. Not to digress—behind the sofa, and partly inclining over it, were four of the large and truly imposing *kahiles*, so often described as the national insignia of chieftainship and royalty. On each side of the sofa the chiefs were arranged according to their rank, forming two close filled lines along each side of the house, entirely to the door of entrance—Kaahumanu and the rest of the queens dowager occupying the places next to the princess. Mr. Pitt sat in a large crimson chair opposite these last, near the king, but out of, and before the line of chiefs. On his right, were two chairs of the same kind, for lord Byron and Mr. Charlton, and on his left two others for Mr. Bingham and myself. On the opposite side, chairs were arranged for the officers, &c. who might accompany the captain. The prime minister's dress was entirely of black silk—the upper garment, on account of his age and indisposition, being a very full and becoming gown. Shortly after we had taken our seats, the procession from the Blonde made its appearance—lord Byron in a full dress suit, supported by Mr. Charlton in his consular costume, and by governor Boki in a rich military suit. All the company except the king, princess, and Mr. Pitt, upwards of an hundred in number, received them standing, and being all well dressed in full black, made a very respectable appearance. Lord B. was introduced first to Mr. Pitt, and immediately presented each of

the gentlemen in his train, about twenty in number, and then in the same manner to the king, princess, and the queens, and after a general salutation to the rest of the chiefs, to Mr. B. and myself. Among the names and persons I now recollect, were lord Frederick Beauclerc, a son of the duke of St. Albans; the Hon. Mr. Talbot, a son of the earl of Shrewsbury; a son of lord Keith; a nephew of admiral Gambier; the Messrs. Bloxam, the chaplain and mineralogist; a nephew of Sir Thomas Lawrence the celebrated artist; Mr. Davis, the surgeon; Mr. M'Rea, the botanist; Mr. Malder, the surveyor; Mr. Dampier, the painter; and Mr. Wilson, the purser. As soon as they were thus introduced, lord Byron, through Mr. Charin who was present as interpreter, presented the salutations of the king of England, and his sympathy with them at the fate of their king and queen, with assurances that every attention had been paid them both before and after their death; of which lord B. would, at a future period, give them official testimonies. He then ordered a boat's crew in attendance, to bring forward the personal presents of his majesty to the heads of the nation. These were done up with the utmost care, and on being opened before the company, proved to be a rich framed likeness of the late king in wax, not designed to any particular individual. For the young king, a complete suit of the Windsor uniform, with the splendid decorations peculiar to the sovereign's dress, and which the duke of York is not permitted to wear. The buttons are of solid gold, having the impression G. R. in the old English character on them, and the lacings, embroidering, and epaulettes most superb—Chapeau-de-bras and sword to match. The coat, hat, and sword, were immediately tried on his majesty, and being found to fit most perfectly, lord Byron, by way of pleasantry, led him to Karaimoku and Kaahumanu, and presented him as their king; and putting his hand on his head, bade him to be a good boy, attend well to his studies, and mind all his kind friends the missionaries said to him. For Karaimoku there was a first rate gold hunting watch, having the royal arms of Britain richly engraved on one side of the case, and the regent's name on the other; the seal also had his name on it. And for Kaahumanu, an elegantly finished silver tea-pot marked in the same manner as the watch, with the royal arms on one side and her name on the other.

As soon as these articles had been delivered and examined, much to our gratification, Mr. Pitt, entirely of his own will, without the slightest suggestion from us, proposed that we should have prayers; to which lord Byron and his company most readily and cheerfully agreed, and Mr. Bingham made an excellent prayer—the first part in English and the latter part in Hawaiian language: at the close of which we were happy to receive the congratulations of the party, not only on the degree of civilization and refinement manifest on this occasion, but also on the evidence of Christian belief and practice, which the request of Karaimoku, and the appearance of the assembly in this act of worship, exhibited. It is an example which I fear the most Christian courts in Christendom would blush to imitate on a similar occasion, though they certainly cannot justly condemn it. After this, a side table was spread with biscuit and fresh butter, cocoa nuts and melons, wine, brandy, and other liquors, and the company left to choose the time of their departure. On leaving the house, several of the gentlemen renewedly expressed their astonishment at the respectability of the levee, and congratulated us afresh, on the prospect we had as teachers and preachers to so interesting a people.

The trumpet of fame has made the title, genius, character, and even person of the late lord Byron so familiar to you, that I am satisfied the little information I may have it in my power to give you, of the successor to the hereditary honours of the family, will not be uninteresting. At pre-

sent I can only say, that the impression made by a first interview, are most favourable to him as a man and a gentleman. In his person he is tall, rather square and slender, with a slight inclination to stoop in the shoulders—fine dark eyes and hair, with strongly marked but open and interesting features—no particular resemblance to his cousin, except what is usually called a family likeness, unless it may be in the nose, which is of the same style, but not so finely formed as that in engravings of the poet. His eye is inquisitive and penetrating, and shows him to be a man of a decisive and energetick character. In manners he is plain, frank, and cordial, and in conversation perfectly affable and familiar—No affectation of dignity—no hauteur—nothing in looks or expression of countenance, indicative of a trait of character which ever since I saw the likeness of the poet, I have best understood by the term " Byronic curve of the upper lip."

On hearing of the illness of our dear H. he requested Mr. Davis, the surgeon, to visit her, with the apology to Mr. D. that he knew he would be happy in giving his advice to Mrs. S. and with the assurance to me, that the most unlimited confidence might be placed on the professional ability of Mr. D.

Tuesday, 10th. This morning we have had the unexpected pleasure of welcoming to our habitations Mr. and Mrs. Bishop, Mr. and Mrs. Ely, and Dr. and Mrs. Blatchley, from Hawaii. The intelligence of the arrival of the Blonde having reached Kairua and Kaavaroa, Naihi the national orator, and Kāpiolani his wife, engaged passages for themselves and the whole party, on board the Frederick Augustus, a whale ship, about to sail for this port. Governor Adams reached the harbour in his own schooner the Boston, a few hours before them. Lord Byron, Mr. Bloxam, and Mr. Charlton, have been consulting with us, as to the time, ceremonies, &c. of landing the bodies of the king and queen. All the chiefs expected, having arrived, it is determined that they shall be committed to the care and disposal of the heads of the nation, at 12 o'clock to-morrow morning.

Wednesday, 11th. Suitable arrangements having been previously made, at 11 o'clock this morning the minute guns of the frigate, with a procession of barges moving from her, became signals to us to be in readiness on the point, to take the places assigned to us in the procession which was to escort the remains of our friends and pupils to a temporary mausoleum. All the chiefs, except Mr. Pitt, (who was too much indisposed to have endured the fatigue) with every foreigner of respectability in the neighbourhood of Honoruru, were on the ground, some time before the barges reached the shore. Mr. Charlton improved the period in forming them in the order in which they were to walk. At 12 o'clock the procession began to move through a double line of native soldiers, formed on each side of the street from the fort to the chapel, a distance of near half a mile, in the following manner:

First. Twenty men in the native costume of black, some with the addition of rich feather cloaks, each two bearing one of the immense and superb feathered staffs, about 30 feet long, and from 1 to 2 feet in diameter—some of black, some of crimson, others of green, and others again of yellow feathers.

Second. The marines of the Blonde —arms reversed.

Third. The band, playing the dead march in Saul.

Fourth. The gentlemen of the mission, with the surgeon and chaplain of the frigate; Mr. Bingham, Mr. Bloxam, and myself, walked together—the chaplain in his full canonical robes—Mr. B. and myself in plain dresses, with white scarfs and hatbands.

Fifth. The coffins. These, as you may have seen noticed in the prints at the time they were made, are highly finished and splendid, being covered with rich crimson velvet, and studded gilt nails, and having

the corners of each compartment of the sides, ends and tops, as well as the massive handles, filled with devices of the cherubim, &c. &c. They were placed on two cars, entirely covered with black canopies, and each drawn by forty of the inferior male chiefs, (it is a custom to have all services to a dead chief of high rank performed by chiefs only) in European dresses of deep mourning.

Sixth. The young king in his Windsor uniform, with crape on the arm and sword hilt, and the princess his sister in full black; the former supported by Mr. Charlton in his consular character and costume, and the latter by lord Byron in full naval uniform.

Seventh. The rest of the high chiefs, according to their rank and relationship to the deceased, two abreast, with an officer of the Blonde in full dress on each side.

Eighth. The inferior female chiefs, in European dresses of black.

Ninth. The foreigners, mercantile agents, residents, sea captains in port, &c.

And lastly, About 100 of the men of the Blonde, in a uniform dress of white jackets and trowsers, white hats, and shoes bound with black, and black handkerchiefs and hat bands: the whole making a most respectable, and for the Sandwich islands at least, a truly splendid appearance.

The great weight of the coffins, each body having three, one of lead, one of mahogany, and one of oak, rendered it almost impracticable to have them taken into the chapel, which had been hung in black for the occasion: on reaching the door, therefore, the procession, instead of entering the building, fell into a circle around the cars, and Mr. Bloxam read a part of the burial service of the Episcopal Church, and Mr. Bingham made an address in the native language; after which the procession again formed, and returned down the street a few rods, to the gate leading to Karaimoku's residence, situated in a cultivated enclosure of some eight or ten acres. Here, as it passed by a circuitous way, it showed to the best advantage.

On reaching the door of the house, the feather-bearers, marines, and band, opened to the right and left, and Mr. Bloxam, Mr. B., and myself, entered the habitation about to be converted to a tomb. I scarce know when I have been more tenderly affected. It was the audience room in which but a day or two before, lord Byron and his suite had been presented; but how greatly was its whole appearance altered! A low and well-defined arch had been thrown over its lofty roof, converting it into a long, vaulted hall, every part of which, even to the pillars running through the middle, was entirely covered with black. Its only furniture was a large platform, on one end of which was to be deposited all that remained of Kamehamaru and Riboriho, and the only being in it was Karaimoku, standing to receive the lifeless bodies of those he had ever called and loved as his children. His dress was described on Saturday, but his appearance was even still more venerable and interesting. He received our salutations in agitated silence; the trembling hand, the quivering lip, the hasty and disturbed pressure of his handkerchief to his eyes and forehead, all expressing deep and touching emotions of heart. He permitted himself to be led to a seat while the coffins, each borne by 12 men of the Blonde, were placed on the platform. Immediately after, the rest of the company entered, and formed numerous groups around the apartment, while, accompanied by the band drawn up on one side the platform, we sung the native funeral anthem to the tune of *Pleyel's Hymn*, and Mr. Bingham made a short prayer in the same language. This scene was by far the most striking incident of the day. The sable drapery of the room—the full mourning suits of the majority, interspersed and relieved by the rich and glittering uniforms of the officers—the handsome half mourning dresses and white

plumes of Mrs. Charlton and sister—Madam Boki and one of the young queens dowager, who has lately become a bride, with a variety of other becoming and appropriate dresses—the melancholy tones of the instruments, and the solemn truths of the chaunt in the chamber of the dead, combined to make it a truly interesting and melting moment.

Thus, my dear M., under the mournful reverberations of the minute guns, have been received and peacefully deposited on their native shores, the king and queen of the Sandwich Islands, whose short reign has been marked by epochs no less momentous than the abolition of a cruel system of idolatry—the introduction of the elements of literature, and the arts and usages of civilized life—and above all, the promulgation of the gospel, with all the bright hopes and eternal retributions of Christianity! To these dark monarchs of this western Archipelago in the gloomy mansion of their repose, I gave one more tear—one more tear in remembrance of the better characteristics which, not unfrequently, shone through their follies and their sins—one more tear for the attachment I had felt, for the prayers I had offered for them—for the early disappointment of the hopes I had entertained, that they would return to their rude subjects from the bright regions of Christendom, only "to point to Heaven and lead the way." I shudder to think, that so imperfectly instructed, so partially reclaimed, and as it is to be feared, so little prepared, they have been launched into eternity and have stood before their God!

Friday, 20th. The discussions, business, &c. of a general meeting of the mission now in session, proper care of Harriet and child, necessary attentions to the gentlemen of the Blonde, &c. have prevented an earlier additional date. Nothing of special moment, however, has occurred, except the gradual improvement, as we hope, of H.'s health. For some days past, she has been able to sit up an hour or two, and after walking in the open air two or three times, has ventured to ride once, in a little hand carriage, to the mission house. The daughter is remarkably well.

It was thought unsafe to attempt bringing the frigate into the harbour, more on account of the narrowness and windings of the channel however, than the want of sufficient depth, there being 22 feet on the bar at low water, and the Blonde drawing only 17 or 18 feet. She therefore remains at anchor in the open roads. Lord Byron and the scientifick gentlemen reside on shore, in the new frame house of Kaahumanu, which she politely appropriated to the use of his lordship, during his visit at the islands. Mr. Dampier, the artist, occupies a room in the palace of Mr. Pitt, and is engaged in taking portraits of the two regents, and the young king and the princess. He paints with very great facility, and has already secured very good likenesses of them. Mr. Walden, the surveyor, and his party, have pitched their tents and erected their flag on the plain, about half a mile east of us, and give new life and novelty to our neighbourhood: and the botanist and mineralogist are daily searching mountain and valley, for specimens in their respective departments.

Sabbath evening, 22d. So many members of the mission being here at present, the ordinance of the Supper was administered to-day. We had hoped that Harriet would have been well enough to have given her daughter in baptism to the Lord on this occasion, and with the rest of her brothers and sisters of the church to have taken the cup of salvation, and have paid her vows in the midst of the great congregation; but in the wisdom of our God we have been disappointed. She has not been so well for the last day or two, and is again confined to her bed.

Governor Boki, as a member of the church of Christ, joined us in the breaking of bread and the drinking of wine in remembrance of him. He was baptized six years since, by the

chaplain of the French discovery ship, the corvette Uranie, M. Freycinet, commander, and received the communion in England, and on board the Blonde. So far as we have information, he is a sincere friend to Christianity and practical piety, and is without reproach in his moral character, though once exceedingly dissipated. We had a most interesting religious interview with him and his brother Karaimoku, this evening, and cannot but hope that the last, who was also baptized by the Romish priest, has, in this emphatically the eleventh hour of his life, been baptized of the Holy Ghost. It is now six months since, according to his own statement, he forsook all sin, and has lived the life and indulged the hope of a Christian. After a long and most pleasant conversation on his own case, his words were, "you tell me what the belief and the feelings of a real Christian are, and my thought is, that I now am one—but I do not know: look you at my life and actions, and tell me whether I live, as well as think and feel, rightly; watch me in my life and then tell me what your thought is." The confessions he made of his former habits and sins, were a shocking testimony to the pollutions of the heathen, and would have crimsoned the cheeks, and for ever silenced the tongues and pens of those who are so enthusiastic in their encomiums on the purity, simplicity, and innocence of untutored nature, and so lavish of their censure, and so bitter in their crimination of those who attempt to interrupt their primeval felicity, and destroy their purity and peace, by the precepts of Christianity and the doctrines of salvation!

26th. The prospect of an absence of some weeks from Oahu, will lead me, my dear sister, to close this journal with the present month, that I may leave the islands by an opportunity expected to offer in the course of a fortnight. The physicians have recommended a short voyage and change of air, as most likely to benefit Harriet's health, and lord Byron has most kindly assigned us accommodations in the Blonde, for a trip to the harbour of Waiaked at Hido on Hawaii, where he is going for a month to refit and explore the windward of that island, with the intention of returning to this port again. It is uncertain on what day she may sail, though probably in the course of a week.

I will not close this at present, lest something of interest and moment should occur before the commencement of the coming month.

Sabbath evening, 29th. It is possible the frigate may sail before the return of the Sabbath. Designing to leave both the children at this place, with Betsey, and a native nurse, we therefore thought it advisable to have our little daughter baptized to-day. It being impracticable for Harriet to go to the chapel, she was removed to a sofa in the front room of our little cottage, immediately after the English service in the morning: the members of the mission, joined by the British consul's family, and two or three gentlemen of the Blonde, who had permission of absence from worship on board ship, assembled to witness the solemnity. Mr. Bingham administered the ordinance, and by the name of Harriet Bradford, consecrated to the service, and commended to the guardianship and salvation of our covenant God, the sweet germ of immortality committed to our arms. May she inherit the prayers and the piety of the ancestor whose name she bears, and if spared to years of maturity, may her praise, like his, be in all the churches. The very critical state of the mother made the scene tenderly interesting. It is not improbable that this may be the last, as it is the first act of duty and piety she may ever be permitted to exercise, towards the innocent and helpless object of her love.

(To be continued.)

Review.

PRACTICAL AND INTERNAL EVIDENCE AGAINST CATHOLICISM, WITH OCCASIONAL STRICTURES ON MR. BUTLER'S BOOK OF THE ROMAN CATHOLICK CHURCH: *In six Letters, addressed to the impartial among the Roman Catholicks of Great Britain and Ireland. By the Rev. Joseph Blanco White, M.A. B.D. in the University of Seville; Licentiate of Divinity in the University of Osuna; formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville; Fellow, and once Rector, of the College of St. Mary* a Jesu *of the same town; Synodal Examiner of the Diocess of Cadiz; Member of the Royal Academy of Belle-Lettres, of Seville, &c. &c.; now a Clergyman of the Church of England:—Author of Doblado's Letters from Spain. Ea dicam, quæ mihi sunt in promptu; quod ista ipsa de re multum—et diu cogitavi. Cicero. First American edition. Georgetown, D. C. Printed and published by James C. Dunn.* 1826.—*pp.* 315.

For more than a century past, the controversy between Papists and Protestants has been but little agitated—little, in comparison with what had taken place in the two preceding centuries. The cause of this cessation of arguing on the points litigated so ardently by the Protestant reformers and their opponents, is not obscure—Argument on both sides had been exhausted, and proselytes, in any considerable numbers, could no longer be made. The habits of education had generally fixed both Protestants and Papists in the faith of their fathers; and the influence of both was so bounded, not only by moral causes, but also by the character, and establishments, and enactments of states and kingdoms, that any such changes as were witnessed in the time of Luther, and Calvin, and Cranmer, and Knox, were no longer to be expected.

Within a few years, however, the great and interesting changes which have had such a mighty influence on the political state of the civilized world, and which have materially altered the whole aspect of society in a great part of Europe and America, have already given some animation, and are likely, ere long, to give much more, to the long dormant controversy. Popery has received a rude shock both in the old world and the new; and it is now mustering all its force, and putting forth all its energies, and all its artifice, to recover the ground it has lost; and it is so favoured and fostered by secular power in Europe, as to assume an appearance truly formidable. The present occupant of the papal throne, with talents superior to many of his predecessors, seems to possess a full share of their spirit and zeal. He has renewed the order of the Jesuits, denounced Bible societies, encouraged and patronized a most splendid jubilee, with all its mummery of pardons and indulgences, exerted all his influence to stimulate the exertion of his agents even in Protestant states, and has already sent a pretty large sum of money to the United States, to support missionaries and to aid in maintaining popish institutions.

In these circumstances, it certainly behoves Protestants to look warily about them; to observe attentively the posture and manœuvres of their adversaries; to see that their arms of defence are in good order; and to be in all respects prepared for a new conflict. That conflict, we do verily believe, is at hand. To speak without a figure, we are fully persuaded that the Popish controversy must, and

will be speedily renewed, not only in Europe, but in our own country; and that our young Theologians will need to study no subject of controversy more carefully than this, and our churches and people to be warned of no danger, more than of that to which they will be exposed from popish artifice and seduction.

It is our happiness to live in a land which admits of no religious establishment, nor of any persecution, of a civil kind, for conscience sake. In this we do most unfeignedly rejoice. If by a wish we could impose civil disabilities, or restrictions of any kind, on the Roman Catholicks, or on any other sect, that wish should not be formed. We believe it to be as contrary to the spirit of true Christianity as to the civil liberty which is the glory of our land, that any one form of religious faith should be more favoured than another by secular authority. Truth has the best chance for a triumph, when she is left to the exercise of her own weapons—reason, argument, and experience. In our humble judgment, the Roman Catholick Religion would drop all its frowning aspect on the peace of society in Britain, if there were no established church in that country. The author of the work before us, does indeed assert it to be an "indubitable fact, that *sincere* Roman Catholicks cannot conscientiously be *tolerant*;" and it therefore might be argued, that we ought to guard by law, against their obtaining an ascendancy in the United States; lest, in that event, they should destroy the religious freedom which we so highly prize. But we have really no apprehensions on this subject. Suppose it to be as Mr. White asserts, (and we cannot refuse to admit that he is better acquainted with the genuine spirit of Popery than we are,) still we are satisfied, that any attempt to impose civil restrictions on the Roman Catholicks, would do infinitely more harm than good. It would indicate that Protestants were afraid to trust their cause to the influence of truth alone. For ourselves, we have no such fear.—Give us a fair field of argument, and we ask for nothing more; and with this, we are confident that our country has nothing to dread.

But while we are opposed to all persecution, we are equally opposed to indifference and a misnamed charity, in relation to this important matter. We question not that there have been, and now are, many individuals of real piety in the Roman Catholick communion; and yet we conscientiously believe that Popery is the "Man of sin," of the New Testament. Taken as a system, it is corrupt in the extreme, and dangerous to the souls of men, beyond what can easily be described. It is therefore not to be expected that those who thus regard it, should not do every thing which they lawfully may, to prevent its prevalence and to unmask its delusions. We are bound to this by every principle and every consideration, which should have influence with us as friends to "the truth as it is in Jesus." We are not to be told that this is bigotry and narrow-mindedness; and that all Christian sects would better take care of themselves, and let their neighbours alone. Will the Romanists do this? No—they will "compass sea and land to make one proselyte." And truly they cannot consistently act otherwise, while they believe, as they do, that there is no salvation out of the pale of their church. Self defence, therefore, demands from Protestants the counteraction of the efforts of Popery, and the exposure of its arts and its abominations; and still more imperiously is it demanded by a regard to the everlasting well-being of their fellow men. He is unworthy of the name of a Christian, who can witness attempts to propagate sentiments which he sincerely believes, are calculated to lead men to perdition, and not resist

such attempts, and make every exertion in his power, to prevent the adoption of such sentiments. It should indeed be always recollected that genuine Christian zeal is entirely a different thing from acrimony, reviling, and slander; and that a good cause will not gain, but lose, whenever anger, or ill temper, or exaggeration, is substituted in pleading it, for facts and arguments. We are not to hate those whom we believe to be erroneous. But it is perfectly consistent with wishing them well, nay, it is a part of benevolence itself, if rightly understood, to expose their errors, and to prevent to the utmost the mischief which they seek to effect. This, therefore, according to our ability, we are determined to do *fearlessly*, and yet we trust *charitably*—We say charitably, for true charity requires us to love our neighbour as ourselves; and we cannot do so, if, as we have said, we do not endeavour to save him from ruinous error; we cannot even love the propagators of error as we ought to love them, if we neglect, when we have opportunity, to show them distinctly wherein they are wrong—wherein they are acting injuriously both to themselves and to others.

As we have intimated that those who are to be looked to as the defenders of the Protestant faith, ought to furnish themselves for the defence to which they are likely to be called, we will take the liberty of earnestly recommending to their careful perusal, Barrow's "Treatise of the Pope's Supremacy," Stillingfleet's "Irenicum," Tillotson's Sermon on "The hazard of being saved in the church of Rome," and above all, Chillingworth's "Religion of Protestants a Safe Way to Salvation." As Chillingworth had himself been once seduced into Popery, studied at Douay, and been initiated into all the doctrines of the Papacy, and was moreover one of the best scholars and ablest reasoners of the day in which he lived, he was peculiarly qualified to write in a masterly manner on the subject of Popery. He has done so, and a thorough knowledge of the facts and reasonings which his work exhibits, will leave him who acquires it, but little more to seek for, on this polemical topick.

The work before us is the production of a man, circumstanced in much the same manner as Chillingworth was. But as we mean to extract a considerable part of the narrative which he gives of himself, we shall not anticipate his story. The volume under review, as the title states, is partly in reply to "*The Book of the Roman Catholick Church*, by Charles Butler, Esq. of Lincoln's Inn," a lawyer of distinction, and a zealous Roman Catholick. It was also expected to have some bearing on what has been called *the Catholick question*, in the British parliament; although the author, in the dedication of his work to Dr. Copleston, provost of Oriel College in the University of Oxford, declares that this was "by no means the object which he had in view while writing." His avowed object is that which is announced in the title page; and his production has certainly produced a considerable sensation in England; and its republication, as we have reason to know, has had the same effect in this country.—We have little doubt that a wish to counteract the influence of this work, was the main inducement to a recent elaborate publication, by the Catholick dignitaries in Britain; in which they profess to make known the true import of their creed, on certain litigated points.

As it is our desire to bring before our readers the whole of the *subjects* discussed in this interesting little volume, we shall give the table of contents entire.

Letter 1. *The Author's account of himself.* Letter 2. *Real and practical extent of the authority of the Pope, according to the Roman Catholick Faith. Intolerance,*

its natural consequence. Letter 3. *Examination of the title to infallibility, spiritual supremacy, and exclusive salvation, claimed by the Roman Catholick Church. Internal evidence against Rome, in the use she has made of her assumed prerogative. Short method of determining the question.* Letter 4. *A specimen of the unity exhibited by Rome. Roman Catholick distinction between* infallibility *in doctrine and liability to misconduct. Consequences of this distinction. Roman Catholick unity and invariableness of Faith, a delusion. Scriptural unity of Faith.* Letter 5. *Moral character of the Roman Church. Celibacy. Nunneries.* Letter 6. *Rome the enemy of mental improvement: the direct tendency of her prayer-book, the breviary, to cherish credulity and adulterate Christian virtue.*

Our first extract from the first letter, shall contain the author's account of his family and himself, to the time of his leaving Spain. His description of his transition from Popery to infidelity, and his solemn protestation that his own case was that of a great part of the Catholick clergy in Spain, can scarcely be read by a person of piety without horror. We have long believed that the general and dreadful infidelity of France, which was productive of such appalling scenes in that country, might fairly be traced to the belief of Roman Catholicks, early implanted and deeply rooted, that Christianity and Catholicism were the same thing.—The absurdity and falsehood of the latter having been discovered, the former was rejected and scorned at the same time. The representation of Mr. W. goes to the full confirmation of this opinion. It follows:

"I am descended from an Irish family, whose attachment to the Roman Catholick religion was often proved by their endurance of the persecution which, for a long period, afflicted the members of their persuasion in Ireland. My grandfather was the eldest of three brothers, whose voluntary banishment from their native land, rooted out my family from the county of Waterford. A considerable fortune enabled my ancestor to settle at Seville, where he was inscribed on the roll of the privileged gentry, and carried on extensive business as a merchant. But the love of his native land could not be impaired by his foreign residence; and as his eldest son (my father) could not but grow attached to Spain, by reason of his birth, he sent him in his childhood to Ireland, that he might also cling to that country by early feelings of kindness. It was thus that my father combined in his person the two most powerful and genuine elements of a religionist—the unhesitating faith of persecuting Spain; the impassioned belief of persecuted Ireland.

"My father was the first of his kindred that married into a Spanish family; and his early habits of exalted piety made him choose a wife whom few can equal in religious sincerity. I have hallowed the pages of another work* with the character of my parents: yet affection would readily furnish me with new portraits, were I not anxious to get over this preliminary egotism. It is enough to say that such were the purity, the benevolence, the angelic piety of my father's life, that at his death, multitudes of people thronged the house to indulge a last view of the dead body. Nor was the wife of his bosom at all behind him, either in fulness of faith or sanctity of manners. The endeavours of such parents to bring up their children in conformity with their religious notions may, therefore, be fully conceived without the help of description.

"No waywardness of disposition appeared in me to defeat or obstruct their labours. At the age of fourteen all the seeds of devotion, which had been assiduously sown in my heart, sprung up as it were spontaneously. The pious practices, which had hitherto been a task, were now the effect of my own choice. I became a constant attendant at the Congregation of the Oratory, where pious young men, intended for the Church, generally had their spiritual directors. Dividing my time between study and devotion, I went through a course of philosophy and divinity at the University of Seville; at the end of which I received the Roman Catholick order of sub-deacon. By that time I had obtained the degrees of Master of Arts and Bachelor of Divinity. Being elected a Fellow of the College of St. Mary *a Jesu* of Seville, when I was not of sufficient standing for the superior degree of Licentiate of Divinity,† which the Fellowship required, I took that degree at Osuna, where the statutes demand no interval between these academical honours. A

* Letters from Spain, by Don Leucadio Doblado.

† Previous to the degree of Doctor of Divinity, a severe examination takes place, which gives to the *Licentiate* all the rights, though not the honours of Doctorship. These may be obtained by a *Licentiate* at any time, by the payment of some fees.

year had scarcely elapsed since I had received priest's orders, when, after a public examination, in competition with other candidates, I obtained the stall of *Magistral* or Preacher, in the chapter of king's chaplains, at Seville. Placed, so young, in a situation which my predecessor had obtained after many years' service as a vicar, in the same town, I conceived myself bound to devote my whole leisure to the study of religion. I need not say that I was fully conversant with the system of Catholick Divinity; for I owed my preferment to a publick display of theological knowledge: yet I wished to become acquainted with all kinds of works which might increase and perfect that knowledge.

"My religious belief had hitherto been undisturbed: but light clouds of doubt began now to pass over my mind, which the warmth of devotion soon dissipated. Yet they would gather again and again, with an increased darkness, which prayer could scarcely dispel.—That immorality and levity are *always* the source of unbelief, the experience of my own case, and my intimate acquaintance with many others, enable me most positively to deny. As to myself, I declare most solemnly that my rejection of Christianity took place at a period when my conscience could not reproach me with any open breach of duty, but those committed several years before: that during the transition from religious belief to incredulity, the horror of sins against the faith, deeply implanted by education in my soul, haunted me night and day; and that I exerted all the powers of my mind to counteract the involuntary doubts which were daily acquiring an irresistible strength. In this distress, I brought to remembrance all the arguments for the truth of the Christian religion, which I had studied in the French apologists. I read other works of the same kind; and having to preach, in the execution of my office, to the royal brigade of carabineers, who came to worship the body of St. Ferdinand preserved in the king's chapel, I chose the subject of infidelity, on which I delivered an elaborate discourse.* But the fatal crisis was at hand.—At the end of a year, from the preaching of this sermon—the confession is painful, indeed, yet due to religion itself—I was bordering on atheism.

"If my case were singular, if my knowledge of the most enlightened classes of Spain did not furnish me with a multitude of sudden transitions from sincere faith and piety to the most outrageous infidelity, I would submit to the humbling conviction, that either weakness of judgment or fickleness of character, had been the only source of my errors. But though I am not at liberty to mention individual cases, I do attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy. The fact is certain: I make no individual charge: every one who comes within this general description may still wear the mask, which no Spaniard can throw off without bidding an eternal farewell to his country.

"Now, let us pause to examine this moral phenomenon: and, since I am one of the class which exhibits it, I will proceed with the moral dissection of myself, however unpleasant the task may be. Many, indeed, will dismiss the case with the trite observation that extremes generally produce their opposites. But an *impartial* mind will not turn to a common-place evasion, to save itself the labour of thinking.

"When I examine the state of my mind previous to my rejecting the Christian faith, I cannot recollect any thing in it but what is in perfect accordance with that form of religion in which I was educated. I revered the Scriptures as the word of God; but was also persuaded that without a living, infallible interpreter, the Bible was a dead letter, which could not convey its meaning with any certainty. I grounded, therefore, my Christian faith upon the infallibility of the church. No Roman Catholick pretends to a better foundation. "I believe whatever the holy mother church holds and believes," is the compendious creed of every member of the Roman communion. Had my doubts affected any particular doctrine, I should have clung to the decisions of a church which claims exemption from error; but my first doubts attacked the very basis of Catholicism. I believe that the reasoning which shook my faith is not new in the vast field of theological controversy. But I protest that, if such be the case, the coincidence adds weight to the argument, for I am perfectly certain that it was the spontaneous suggestion of my own mind. I thought within myself that the certainty of the Roman Catholick faith had no better ground than a fallacy of that kind which is called reasoning in a circle; for I believed the infallibility of the church because the Scripture said she was infallible; while I had no better proof that the Scripture said so, than the assertion of the church, that she could not mistake the Scripture. In vain did I endeavour to evade the force of this argument; indeed I still believe it unanswerable. Was, then, Christianity nothing but a groundless fabrick, the world supported by the elephant, the elephant standing on the tortoise? Such was the conclusion to

* This sermon was published at Seville, at the expense of the brigade.

which I was led by a system which impresses the mind with the obscurity and insufficiency of the written word of God. Why should I consult the Scriptures? My only choice was between revelation explained by the church of Rome, and no revelation. Catholicks who live in Protestant countries may, in spite of the direct tendency of their system, practically perceive the unreal nature of this dilemma. But wherever the religion of Rome reigns absolute, there is but one step between it and infidelity.

"To describe the state of my feelings, when, believing religion a fable, I still found myself compelled daily to act as a minister and promoter of imposture, is certainly beyond my powers. An ardent wish seized me to fly from a country where the law left me no choice between death and hypocrisy. But my flight would have brought my parents with sorrow to the grave; and I thank God that he gave me a heart which, though long "without law," was often, as in this case, "a law to myself." Ten years the best of my life, were passed in this insufferable state, when the approach of Buonaparte's troops to Seville enabled me to quit Spain, without exciting suspicion as to the real motive which tore me for ever from every thing I loved. I was too well aware of the firmness of my resolutions, not to endure the most agonizing pain when I irrevocably crossed the threshold of my father's house, and when his bending figure disappeared from my eyes, at the first winding of the Guadalquivir, down which I sailed. Heaven knows that time has not had power to heal the wounds which this separation inflicted on my heart; but, such was the misery of my mental slavery, that not a shadow of regret for my determination to expatriate myself, has ever exasperated the evils inseparable from the violent step by which I obtained my freedom."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The Board of Admiralty in Britain have determined on fitting out the Hecla for another expedition to the Arctic Seas; the first object of which will be the survey of the eastern coast of Spitzbergen, where it is expected that new and prolific fishing ground may be discovered. Captain Parry has been selected to conduct the survey. The Hecla will take out a sort of boats, in which captain Parry and a party of the officers and men are to attempt to reach the North Pole.

An original portrait of Milton, it is stated, has been recently discovered by Mr. R. Lemon, of the State Paper Office. It represents Milton apparently about twenty-eight or thirty years of age; the hair parted on the forehead, and hanging down over the shoulders.

The Governors of Tunbridge School lately held their first annual visitation since the establishment of the school under the order of the Court of Chancery.—There are sixteen exhibitions of 100*l.* per annum each—to one or two of which, scholars are to be appointed annually—until 1829—after that period, four boys are to be elected every year. The exhibitions are open to scholars from all parts of the kingdom, with a preference to those dwelling within ten miles of Tunbridge.

Mr. Granville Sharp's bust, by Mr. Chantrey, is placed in the council-room at Guildhall, London. The following inscription is on the slab: "Granville Sharp; to whom England owes the glorious verdict of her highest court of law, that the Slave who sets his foot on British ground becomes at that instant free."

Arrangements have been made for joining the Lake of Geneva with the Rhine, by the Zihl and the Aare.

In the excavations lately made at Pompeii there have been discovered a marble statue of Cicero, and a bronze equestrian statue of the emperor Nero. A house has been laid open, which, from the tablets found in it, is conjectured to have belonged to a dramatic poet. At the door a dog is couched with the inscription, "Cave canem."

The British Government have resolved that the district chaplains shall occasionally visit such stations contiguous to their places of residence as the bishop may direct; and that, when employed on such occasions, they shall draw the usual rate of travelling charges of their rank; namely, that fixed for the rank of major.

The number of newspapers published in the languages of India, and designed solely for native readers, has increased, in the course of seven years, from one to six. Four of these are in Bengalee, and two in Persian.

The treasure found at Bhurtpore is stated to amount to ninety lacs of rupees, besides plate and jewels. There has likewise been captured there an enormous

brass gun, 102-pounder, which, with a state palankeen, is to be sent home to his Majesty. A splendid native idol has been deposited in the British Museum. Several others have been presented to the Marischal College at Aberdeen.

An order was made by Sir Thomas Brisbane, previous to his departure from New South Wales, for the appropriation of twenty thousand acres of land to the use of the Wesleyan missionaries employed in the conversion of the aboriginal natives of the country.

Letters have been received from Major Laing, dated at Gusala, lat. 27 deg. 30 min.; long. 1 deg. 15 min. E.; in which he states, that he had been detained there for some time by the war in the interior; but that the road to Timbuctoo was then open, and he was to proceed thither the following day.

Mr. Shaler, who resided ten years at Algiers as consul for America, states, that in the north of Africa there is a tribe denominated Kabyles, or Berebers, whose language, he thinks, is one of the most ancient in the world; and that it has withstood and survived the conquests of the Carthaginians, the Romans, the Vandals, and the Arabs.

There were but seven papers published in the United States in 1750; in 1810 there were 359 (including twenty-five published daily,) which circulated 22,200,000 copies in the year. In 1823 they had increased to the number of 598. The number of copies circulated in the year by these journals, it is calculated, exceeds thirty millions. The whole of continental Europe, containing 160 millions of inhabitants, does not support half the number of journals which exist in the United States.

The seed of the cotton tree, which constitutes by weight nearly three-fourths of the entire cotton crop, and which in most of the cotton districts of America has hitherto been neglected as useless, it is discovered may be employed with advantage instead of wood, or coal, or oil, for gas lights.

[*Christian Obs.*

Religious Intelligence.

NARRATIVE OF THE STATE OF RELIGION IN THE BOUNDS OF THE SYNOD OF PHILADELPHIA.—*Published by order of Synod; October 26th*, 1826.

In addressing their churches on the state of religion within their bounds, it would afford the Synod unfeigned pleasure to give a much more cheering and animating account, than facts will allow. Many beneficial results have attended the preaching of the blessed gospel; but it is mournful to reflect that it has not been felt in far greater power, and that so few, comparatively speaking, of those who enjoy the privilege of hearing it, have been turned from sin to holiness, and made wise unto salvation. Lifting their eyes and looking abroad on the sections of the Presbyterian church, the Synod see the wonderful triumphs of Divine truth. The fields appear to be abundantly watered with the rain of heaven, and to be bringing forth a glorious harvest to the praise of Him from whom all blessings come. In these parts of the church, sinners of every description are compelled to bow to the majesty and power of God's word, and sweetly constrained to accept of that reconciliation with their offended Sovereign, which is proffered to our fallen world through Jesus Christ. In these precious revivals of religion, and in every other similar work of grace, wherever it may be wrought, the Synod would rejoice, and unite with others in giving thanks to the almighty and merciful Author of them, for these signal favours to our sinful and miserable race.

And why, it may be asked, are not similar triumphs of the gospel seen within the bounds of this Synod? It certainly becomes us to recognise the adorable sovereignty of Jehovah, who dispenses his blessings as seemeth good in his sight. But as he usually honours those means which he has appointed, in producing revivals of religion, it may be asked, whether these means have been, as diligently and perseveringly used in our churches, as duty requires. It were well for every minister, and every professing Christian, to propose the question to himself: Do I as fervently desire, and as industriously endeavour, in my sphere of action, to obtain an outpouring of the spirit of God, as I should? Is my heart as much affected on this subject as it ought to be? Doubtless, when these inquiries are faithfully put, every one will, as in all other cases, have to acknowledge his deficiency: and particularly it is apprehended it will be found by many, that they do not feel that fervent spirit of prayer which is enjoyed

in a time of refreshing from on high. Here the Synod are constrained to lament that the monthly concert of prayer, for the progress of religion and the extension of the Redeemer's kingdom in the world, is not attended so generally as it should be; and this furnishes a mournful evidence that many professing Christians are cold or lukewarm. Most cordially and affectionately would the Synod exhort their people to assemble together on these occasions, that, with united hearts, they may pour out their fervent supplications to the God of all grace, for the effusion of his Holy Spirit on our churches, and on the world at large.

Within the bounds of the Presbytery of Philadelphia, whose limits are extensive and churches numerous, it appears, that, although 496 communicants were added in the year ending in May last, a number larger than usual, yet religion is in a low and languishing condition. Affected by a consideration of the small success attending the preaching of the gospel, a day of fasting and prayer and humiliation, was recently recommended by that Presbytery, and observed by their people. "Humble yourselves under the mighty hand of God, and he will exalt you in due time." It must, however, be, with unfeigned gratitude, stated, that, during the last year, God was pleased to visit a small church at Cape May, lying at one of their extremities, with a blessed shower of Divine grace; the fruit of which has been the addition of 100 to full communion in that church, and a pleasing change in the state of society.

The Presbytery of New Castle speak of the state of religion in their bounds in mournful strains. "Never, perhaps," say they, "as a Presbytery, have we had more abundant cause for mourning and humiliation before God. Gloomy tidings have reached our ears from almost every quarter. Iniquity we fear greatly abounds, and the love of many waxes cold. Although the form of godliness is still maintained, its power appears to be almost gone. Additions to the communion of most of our churches have been unusually small, and all the ways of Zion mourn, because few come to her solemn feasts."—"A spirit of worldliness and indifference to Divine things appears to prevail, to a very unusual extent." Yet this Presbytery is not forsaken of God; his grace is not withheld; he is visiting one of their churches with the blessed influences of his Spirit, so that they are encouraged to hope that "the great shaking among the dry bones in that part of the valley of vision," will result in a glorious resurrection of many to a new and divine life.

From the Presbytery of Lewes, no report was received. The Synod consequently are unable to inform their churches of the state of religion among that portion of their people. It may, however, be stated, on the authority of a letter recently received by a member of the Synod from a member of that Presbytery, that there are favourable prospects of resuscitating several congregations, which have been for many years in a very declining and destitute condition.

The Presbytery of Baltimore occupy a region, in which they find it necessary to plead for the glorious cause of *Protestantism*, against much opposition. They find much cause to lament the low state of religion. They however feel encouragement from the fact, that their ministers seem to be aroused and disposed to labour with increasing diligence.

The Presbytery of Carlisle state, that they have reason to be thankful to the great Head of the church, because he has remembered mercy, and has not departed from them. His presence is manifested by the attendance secured to his own institutions, and the exertions which are made to diffuse the influence of the gospel. "In many places on our borders, there are powerful excitements respecting the subject of religion, and these have aroused some among our congregations to fervency in the cause of God; but from the inattention to solid truth, and to the sobriety of godliness manifested by many, it is to be feared that pernicious consequences will yet be extensively felt. We have not, however, so much to fear from the unenlightened warmth, as from the coldness, of our church members. Among some of them, we are sorry to find an union with the world in fashionable amusements, and too little disposition to come out and be separated, by decided attention to the law of their God." It is gratifying to the Synod to hear that "a Bible class and other meetings for spiritual improvement, are freely and profitably attended in Dickinson College; and highly pleasing to be informed that the great sin of intemperance, so degrading to our national character, and so destructive to the morals, peace, order, and happiness of society, is declining in that section of our church.

The Presbytery of Huntingdon, whose churches are spread over several interior counties of the state of Pennsylvania, express their deep sorrow at the destitute condition of those counties, in regard to the means of grace; at the prevalence of gross and open vices of different kinds, and at the coldness and lukewarmness of many professors of religion, and their neglect of important duties. But, at the same time, they inform Synod that they

have reason to believe, that "open vice is on the decline, even in those places which are least favoured with the means of grace;" and that "where the stated labours of gospel ministers are enjoyed, the interests of morality and true godliness are generally progressing. In some congregations the additions to the communion have been large, and in almost all considerable. "No special revival of religion has taken place within their bounds, during the last year; yet they think they have abundant evidence that the Lord is in the midst of them, and that much good has been done."

The Presbytery of Northumberland has also reason to lament the destitute condition, in regard to the means of grace, of those interior counties of the state of Pennsylvania in which their churches are located. But Synod are happy to be informed, that in that region, vice on the whole appears to be on the decline, and that in two churches, a particular attention to religion exists.

It is peculiarly pleasing to learn that in the two great sea-port towns within the jurisdiction of the Synod, particular attention to the spiritual interests of seamen, that long neglected class of immortal beings, continues to be paid. In Baltimore, a church was erected for their accommodation, during the last year, in which Mr. Williams preaches, as he has heretofore done, successfully to seafaring men. Bethel meetings are held; and the mariners' cause is patronized. In Philadelphia, the anniversary of the opening of the church erected there for seamen, was last week observed. The meeting was large and interesting. A Divine blessing rests upon the labours of that aged and venerable servant of Christ, who has for several years been successfully labouring in that part for the benefit of seamen. A visible change for the better has been produced among that useful class of citizens. Merchants are sensible of it, and are willing to patronize the cause.

Bible Classes and Sunday Schools are attended to in most of the churches under the jurisdiction of the Synod. Last evening they listened with much satisfaction to an interesting statement made by an agent of the A. S. S. Union, of the origin, progress, labours, utility, and success of that highly important institution; which the Synod would recommend to the notice and patronage of their churches.

The Synod lament that a missionary spirit is not felt more powerfully and extensively by their churches. They would exhort their people to look abroad upon the desolations around them, and on the wide ruin of the heathen world; and, filled with grief and compassion for the sad condition of the many millions of perishing immortal souls, to contribute all in their power, by prayer and pecuniary aid, and other means, to rescue them from that perdition which awaits every impenitent and unbelieving sinner. It is pleasing, however, to state that attention to missionary places is seen in several Presbyteries; particularly the Presbytery of Carlisle, within whose bounds a domestic missionary society to aid vacant congregations and to send the gospel to the destitute, has been formed; and likewise that of Huntingdon, in which has been instituted a domestic missionary society, auxiliary to the Pennsylvania Missionary Society. The Pennsylvania Missionary Society deserves particular notice. It was established last year, and has been formed to supply the destitute in the state whose name it bears, and in contiguous states, and to aid infant and feeble churches in supporting the gospel ministry. The Synod cordially recommend this society, as well as the Board of Missions of the General Assembly, to the liberal patronage and efficient co-operation of all their churches.

It is deemed proper too to mention, that a state society auxiliary to the Colonization Society has just been formed in Philadelphia, with favourable prospects of success; particularly among some who hitherto felt but little interest in that important institution; which, it is hoped, will be productive of very extensive benefit among a portion of our race, for ages living in so miserable and degraded a condition.

In reviewing the above statement it appears, that the churches, while they have reason for gratitude and thanksgiving to God for favours bestowed on them, have abundant cause for humiliation and prayer. The Synod therefore recommend to their churches to observe the first Thursday of December next, as a day of *humiliation, fasting, and prayer;* and on that day to lay aside all secular business, and assemble in their respective houses of worship, for the purpose of uniting in earnest supplications for the outpouring of the spirit of God in our churches, as well as on mankind generally, and for great and extensive revivals of pure and undefiled religion in our sinful and miserable world.

EBENEZER DICKEY, *Moderator.*

Wilmington, Oct. 27, 1826.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from p.* 405.)

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read

Mr. Parsons, Mr. Wickham, Mr. Samuel Thompson, Mr. M'Candless, and Mr. M'Chain, obtained leave of absence from the remaining sessions of the Assembly.

The committee on the alteration of existing rules of the Assembly, reported, and their report was laid on the table.

The committee to whom was referred the petition from the Synod of Tennessee, requesting a division of said Synod, made the following report, which was adopted, viz.

Resolved, That the prayer of the Synod be granted, so far as to constitute the Presbyteries of West Tennessee, Shiloh, Mississippi, and North Alabama, into a Synod, to be denominated the Synod of *West Tennessee*, to meet in Huntsville, on the second Wednesday of October next, at 11 o'clock, A. M.; and that the Rev. Robert Hardin, or in case of his absence, the senior minister present, open the Synod with a sermon, and preside till a moderator be chosen, and the Synod regularly organized.

The committee to whom was referred the petition from the Presbytery of Salem, requesting that the Presbyteries of Salem, Madison, Wabash, and Missouri, be constituted a Synod, to be known by the name of the Synod of *Indiana*, made the following report, which was adopted, viz.

Resolved, That the prayer of the petition be granted, and that the said Synod meet in Vincennes on the third Wednesday of October next; and that the Rev. William Martin, or in case of his absence, the senior minister present, open the Synod with a sermon, and preside till a moderator be chosen, and the Synod regularly organized.

The committee on the subject of the American Colonization Society, made a report, which, after considerable discussion, was recommitted.

The following communication was received from the Commissioners appointed by the late General Synod of the Associate Reformed Church, to settle the accounts of the same, and ordered to be entered on the minutes, viz.

"The Commissioners appointed by the late General Synod of the Associate Reformed Church to settle all accounts belonging to the same, &c. &c., beg leave to report to this General Assembly, that by a reference to their report of the 24th of May, 1825, it will be seen that they reserved in their hands, $180, to defray the expense of writing up the minutes of said Synod.

The commissioners employed the Rev. J. Arbuckle to write up, and complete the book of minutes, which is nearly done, and when finished, will be deposited among the archives of said Synod in the Spruce street church, agreeably to a resolution of the same. For this arduous service the commissioners have paid Mr. Arbuckle $150, as per vouchers enclosed; and the balance they have paid to the Treasurer of the Princeton Seminary as per receipt. All which is respectfully submitted by

W. W. Phillips,
Archibald Falconer,
Commissioners of the late Gen. Synod of A. R. Church.

New York, May 25, 1826."

The committee on the Fourteenth Annual Report of the Board of Directors of the Theological Seminary, made a report, which being read and amended, was adopted, and is as follows, viz.

1. Resolved, That this Assembly do approve of the resolution passed by the Board of Directors at their late meeting, with a view of securing the attendance of students during a full course of theological instruction in our Seminary.

2. Resolved, That the Assembly notice with regret the prevalence of what they deem a serious evil, not only to the Seminary, but to the church at large, in the number of students who annually leave the Institution, before the prescribed course of studies is completed. And they do earnestly recommend to the students, if practicable, to continue the full time prescribed in the Plan.

The same committee, to whom was also committed the report of the Trustees of the Theological Seminary, made the following report, which was adopted, viz.

1. Resolved, That an appropriation of $5050, be made for the payment of Professors' salaries.

2. Resolved, That the Assembly will this year make an election for Trustees of the Theological Seminary.

The election of Trustees was made the order of the day for Thursday morning.

Agreeably to the order of the day, an election was held for persons to fill the vacancies in the Board of Education: the ballots being taken, were committed to Mr. Henry and Mr. Younglove to count them, and report the result to the Assembly.

The Rev. Joshua T. Russell, who was appointed by the last Assembly an agent to solicit donations to the Theological Seminary at Princeton, made a report, from which it appeared, that he had procured the following subscriptions in the city of New York, viz.

In Wall street congregation,		$1260 00
Cedar street	do.	1460 00
Rutgers street	do.	1020 50
Brick Church, from 5 persons,		200 00
Total subscribed,		$3940 50

Of the above subscriptions the agent reported that he had collected $1631 50.

Resolved, That Mr. Russell transmit the money he has collected, to Mr. Isaac Snowden, Treasurer of the Trustees of the General Assembly.

Mr. Ogilvie obtained leave of absence from the remaining sessions of the Assembly.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 30, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Henry Perkins, the alternate of Mr. Brown, who obtained leave of absence, appeared in the Assembly, and took his seat as a member.

Mr. Freeman, Mr. Henry R Wilson, Mr. Parmelee, Mr. Messer, and Mr. Fairchild, had leave of absence from the remaining sessions of the Assembly.

Resolved, That the Rev. John M'Dowell, D. D. the Rev. Henry R. Weed, the Rev. Samuel S. Davis, and the Rev. Joshua T. Russell be and they hereby are reappointed general agents, to solicit donations for the Theological Seminary, with discretionary powers, as to the places in which they shall pursue their agencies, respectively.

The committee on the Colonization Society, made the following report, which was adopted, viz.

The Assembly having witnessed with high gratification, the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country; of a numerous, degraded, and miserable class of men in the midst of us; and of the vast continent of Africa, now uncivilized, and unchristian, are intimately connected with the success of this institution:—Therefore

Resolved, That this Assembly recommend to the churches under their care, to patronize the objects of the American Colonization Society, and particularly that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding, or succeeding that day, and whenever such course may be thought expedient, to give their assistance, in such manner as may be most conducive to the interest of the general cause.

The committee appointed to consider the petition of Union Presbytery (Overture No. 3,) made the following report, which was adopted, viz.

The petition of the Presbytery states, that the missionaries of the American Board of Commissioners for Foreign Missions, labouring among the Cherokee Indians, have organized a number of churches according to the order of the Presbyterian Church in the United States, that these churches have been for the most part taken under care of the Union Presbytery, although some of the churches are within the territorial limits of other Presbyteries; that this measure was adopted on the presumption that no other judicatory of the church would object to it; especially as the missionaries and their churches, united with the Presbyterian body, on condition that they should be permitted to connect themselves with the Presbyteries that might be most agreeable to the natives, and most convenient to the missionaries. On this statement the Union Presbytery founds a petition that the General Assembly "would give liberty to the missionaries and churches in the Cherokee nation, to unite to such adjacent Presbyteries as may be most agreeable to themselves:" whereupon

Resolved, That the request herein made, be granted; and the several Presbyteries to which the missionaries and churches aforesaid may unite themselves, are directed to report the names of ministers, and number of communicants thus received, to each future General Assembly: it being understood that in all other respects the said ministers and churches shall submit to the government and order of the Presbyterian church.

The committee to whom was referred the communication from the American Sunday School Union, recommended the following resolution, which was adopted, viz.

Resolved, That the General Assembly do cordially approve of the design and operations of the American Sunday School Union; and they do earnestly recommend to all the ministers and churches under their care, to employ their vigorous and continued exertions in the establishment and support of Sabbath schools.

The committee appointed to count the votes for persons to fill the vacancies in the Board of Education, made a report, from which it appeared, that the following persons are duly elected for four years, viz.

Ministers.—Rev. Ashbel Green, D. D. Rev. Francis Herron, D. D., Rev. Jacob J

Janeway, D. D., Rev. Samuel Miller, D. D. Rev. Robert G. Wilson, D. D.

Elders.—Mr. Edwin Putnam, Mr. Robert Ralston, Mr. John Montgomery, Mr. Zechariah Lewis.

And that Mr. James Wardlaw was chosen in the room of Mr. Wm. Leslie, deceased.

The committee appointed to answer the dissent and protest presented yesterday, against the admission of Mr. Josiah Bissell as a member of the Assembly, made the following report, which was adopted and ordered to be entered on the minutes, viz.

"Mr. Bissell was admitted by the Assembly for the following reasons:

1. The commission which Mr. Bissell produced was in due form, and signed by the proper officers of Presbytery.

2. Every Presbytery has a right to judge of the qualifications of its own members; and is amenable to Synod, and not to the General Assembly, except by way of appeal, or reference, or complaint, regularly brought up from the inferior judicatories, which has not been done in the present case.

3. It would be a dangerous precedent, and would lead to the destruction of all order in the church of Christ, to permit unauthorized verbal testimony to set aside an authenticated written document."

Resolved, That the Assembly will this year make no election for Trustees of the General Assembly.

The report of the committee on the alteration of existing rules of the Assembly, was taken up, and being read and amended, was recommitted to the same committee, with the addition of Dr. Ely and Mr. Post.

The clerks of the Assembly reported, that they have obeyed the directions of the last Assembly in procuring such conveniences for the use of the Moderator and other officers of this house, as evidently assist them to perform their duties in the Assembly with greater comfort and expedition than were formerly practicable. The above report was accepted; and the Stated Clerk was directed to liquidate the bill for the articles procured, by an order on the Treasurer of the Trustees.

Resolved, That it be the standing order of the day for the first Thursday after the meeting of each future Assembly, to receive the report of the Board of Missions; that said report shall be delivered in the church; that the parts of said report, which relate to those Presbyteries and Synods which manage their own missionary concern, so far as the Board of Missions may judge it expedient, and convenient, shall be read by the representatives of those judicatories, who may be members of the Assembly; and that the Board of Missions be and they hereby are authorized to procure persons to deliver addresses on the subject of missions, immediately after the reading of the annual report, whether those persons shall be members of the Assembly or not.

Resolved, That all missionaries sent out by the Board of Missions, and all Presbyteries, Synods, and Societies, auxiliary to the Board, be and they hereby are directed to transmit their reports annually to the president of the Board, the Rev. Dr. Janeway, by the 1st of May; and they are hereby authorized to transmit said reports by mail, the postage on which shall be paid by the Board.

The committee to whom was committed the subject of the qualifications of the lay delegates, who may be entitled to a seat in the General Assembly (Overture No. 7,) reported, and their report was discussed at considerable length.

Mr. Hoge, Mr. Penney, and Mr. Baldwin, had leave of absence from the remaining sessions of the Assembly.

Adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Samuel B. Wilson, Mr. Wickes, and Mr. Maxwell, had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed the consideration of the report of the committee on the subject of the lay delegates who are entitled to a seat in the General Assembly. After considerable discussion the whole subject was indefinitely postponed.

The committee to whom was referred the Overture respecting the profanation of the Lord's day, presented the following resolutions, which were adopted, viz.

1st. Resolved, That this Assembly regard with pain and deep regret the profanation of the Lord's day, which exists in our country in various forms, and which is calculated in an alarming degree, to create a neglect of publick worship, a contempt of the authority of Almighty God, a corruption of morals, and eventually to bring down the judgment of God on our land.

2d. Resolved, That the Assembly repeat the warnings which have heretofore been frequently given on this subject, and do solemnly and earnestly exhort the churches and individuals in their con-

nexion, to avoid a participation in the guilt of profaning this holy day.

3d. Resolved, That it be earnestly recommended to the ministers of the Presbyterian churches who have pastoral charges, frequently and solemnly to address their people on the subject of the sanctification of the Lord's day, and to urge its vital importance to our moral, social, and civil, as well as religious welfare.

4th. Resolved, That it be solemnly enjoined on all the Presbyteries and church sessions in our connexion, to exercise discipline on their respective members whenever guilty of violating the sanctity of the Sabbath; and that an inquiry should be annually instituted in each Presbytery relative to this subject; and that each pastor should at the earliest opportunity practicable, present this subject in all its solemn importance to the session of the church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath breaking:—and further, that it be recommended to all our ministers and church members when travelling, to give preference to such livery establishments, steam boats, canal boats, and other publick vehicles, as do not violate the law of God, and of the land, in relation to the Sabbath.

5. Resolved, That one member in each Synod belonging to this body, be appointed a committee to correspond with individuals, or the constituted authorities of other religious denominations, respecting measures which may be taken in concert, to prevent the profanation of the Lord's day; and further, that the commissioners to the several ecclesiastical bodies with which this Assembly has correspondence, be committees for the same purpose.

The following persons were appointed according to the foregoing resolution, viz.

Rev. Norris Bull, Rev. Henry Axtell, D. D. Rev John Chester, D. D. Rev. Joseph M'Elroy, Rev. Samuel Miller, D. D. Rev. Ashbel Green, D. D. Rev. Obadiah Jennings, Rev. James Hoge, Rev. Giles H. Cowles, D. D. Rev. Conrad Speece, D. D. Rev. Isaac Anderson, D. D. Rev. James Blythe, D. D. Rev. Alan D. Campbell, Rev. John T. Hamilton, Rev. Samuel L. Graham, and Rev. William H. Barr, D. D.

The appeal of Mr. Pope Bushnell, from the sentence of the Synod of New York, affirming the sentence of the Presbytery of Hudson, by which he had been suspended from the sealing ordinances of the church, was taken up.

Mr. Swift had leave of absence from the remaining sessions of the Assembly; and Mr. Galbraith, Mr. William Dickey, Mr. Jennings, Mr. Barr, Mr. Stimson, and Mr. Nourse, after to-morrow.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 31, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Thompson obtained leave to resign his seat to the Rev. John M'Dowell, D. D. the alternate mentioned in their commission.

Mr. Nott, Mr. Peet, and Mr. Seely, had leave of absence from the remaining sessions of the Assembly; and Mr. Treat and Mr. Coe after to-day.

The committee to whom was referred the proposal of the Presbytery of Hanover, respecting the Theological Seminary under the care of said Presbytery, reported the following resolutions, which were adopted, viz.

Resolved, 1. That the General Assembly will agree to take the Theological Seminary of the Presbytery of Hanover under their care and control. The Plan of the Seminary has been examined by the committee, who are of opinion that it is such as merits the approbation of the General Assembly.

2. That the General Assembly will receive by their Trustees, and manage the permanent funds of the Theological Seminary of the Presbytery of Hanover, which may be put into their hands; which funds shall be kept entirely distinct from all others belonging to the General Assembly. But the General Assembly will not be responsible for any loss or diminution of said funds, which may occur from the change of stocks, or from any other unavoidable cause.

3. That the General Assembly will agree to permit the Presbytery of Hanover to draw annually or quarter-yearly, the avails of their funds, and will give direction to their Trustees to pay any warrants for the same, which may be drawn by the President of the Board of Trustees of the Theological Seminary of the Presbytery of Hanover; or by any other person named by the Presbytery.

4. That the General Assembly do also agree, that they will permit the Presbytery of Hanover to draw out, in part or in whole, the funds deposited in the hands of the Trustees of the General Assembly; provided, however, that the proposal to withdraw shall lie before the Presbytery at least one year previously to its being acted upon. The General Assembly shall also be at liberty to resign all charge and superintendence of the said Theological

Seminary whenever they shall judge the interests of the Presbyterian church to require it: in which case the General Assembly will direct their Trustees to return to the Presbytery of Hanover, all their funds, which may have been deposited in the hands of said Trustees, or convey them in trust to such individuals as may be named Trustees by the Presbytery of Hanover.

5. That the General Assembly shall have the right to exercise a general control over the Theological Seminary of the Presbytery of Hanover: that is, they shall have a negative on all appointments to the offices of Professors and Trustees in said Seminary; and on all general laws or rules adopted by the Presbytery for its government.

6. That therefore the Presbytery of Hanover shall annually send up to the General Assembly, a detailed report of all their transactions relating to said Theological Seminary: on which report a vote of approbation or of disapprobation shall be taken by the General Assembly, and all appointments or enactments of said Presbytery or of the Board of Trustees acting under their authority, which may be rejected by the General Assembly, shall be null and void. But the authority of the General Assembly over the Seminary shall be merely negative: they shall not originate any measures or give any special directions for the government of the Institution.

7. That if it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian church are inculcated in the said Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety, and good order, the General Assembly may appoint visiters to examine into the state of the said Seminary, and to make a full report to them thereon.

8. That if the General Assembly shall be convinced that any professor in said Seminary inculcates doctrines repugnant to the word of God, and to our Confession of Faith, they shall require the Presbytery of Hanover to dismiss such professor, and to appoint another in his place. And if said Presbytery neglect or refuse to comply with such requisition, the General Assembly will withdraw their patronage and superintendence from the Seminary; and will take such other steps as may be deemed necessary in the case.

9. That if the Presbytery of Hanover accede to these terms, then the Theological Seminary at Hampden Sydney College, shall be denominated, the Theological Seminary of the Presbyterian church under the care of the Presbytery of Hanover, and the aforesaid articles and conditions shall go into effect.

The appeal of Mr. Pope Bushnell was resumed. The Moderator being a member of the Synod appealed from, Mr. Jennings, the last Moderator present, took the chair.

The duly authenticated documents present, were read. After which the roll was called, that each member might have an opportunity of expressing his opinion. The vote was then taken, and the appeal of Mr. Pope Bushnell was sustained, and the sentence of the Synod reversed.

Dr. Laurie, Dr. Ely, and Dr. M'Dowell, were appointed a committee to prepare a minute to be adopted by the Assembly, in relation to the above decision.

The first appeal of Mr. Josiah B. Andrews, viz. an appeal from a decision of the Synod of New Jersey, affirming a decision of the late Presbytery of Jersey, was taken up.

The decision of the Synod appealed from; the reasons assigned by the appellant for his appeal, which were on record, and the whole record of the proceedings of the inferior judicatories in the case, were read.—After which Mr. Andrews and the Synod were heard, until they were satisfied. Mr. Andrews and the members of the Synod then withdrew. The roll was then called to give each member an opportunity to express his opinion; after which the final vote was taken; and the appeal of Mr. Andrews was *not* sustained, but the sentence of the Synod affirmed.

The committee to whom was recommitted their report on the alteration of existing rules reported, and their report was adopted in part, and is as follows, viz. Resolved,

1. That hereafter the reading of the minutes of the preceding year, at the opening of the Assembly, be wholly omitted.

2. That it be the duty of the Stated Clerk to furnish each member of the Assembly, as soon as it shall be formed, with a copy of the printed minutes, and that he perform this duty on a call of the roll for the purpose.

3. That a docket of all the business arising out of the records of the preceding Assembly, carefully and accurately prepared by the Stated Clerk, shall be read immediately after the delivery of copies of the printed minutes to the members.

4. That the Assembly will in future continue to hear the reading of the narratives on the state of religion, sent up by the Presbyteries; but having heard them, will deliver them into the hands of the Stated Clerk, with permission to publish, free of expense to the Assembly, in periodical papers, such extracts, as he may deem proper and edifying.

5. That the Assembly will hereafter

prepare no general narrative on the state of religion.

The remainder of the report of the committee, relating to proposed amendments to the Constitution, was recommitted to the same committee.

A motion was made and carried to discharge the Trustees of the General Assembly from the duty assigned them, by a vote of the Assembly to inquire relative to a law of the state of Pennsylvania, which imposes a tax of 2½ per cent. on all bequests to any literary, moral, and religious objects, and to report to this Assembly.

The further consideration of this business was indefinitely postponed.

The second appeal of Mr. Josiah B. Andrews, viz. an appeal from the decision of the Synod of New Jersey, affirming a decision of the Presbytery of Elizabethtown, by which he has been suspended from the gospel ministry, was taken up.

The documents were read in part. Mr. Judd had leave of absence from the remaining sessions of the Assembly; and Mr. Raynsford after this afternoon.

Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Dr. Pomeroy, Mr. James Wallace, of Hudson Presbytery, and Mr. Dewitt, had leave of absence from the remaining sessions of the Assembly; Mr. Armstrong after to-day.

The Assembly resumed the consideration of the appeal of Mr. Andrews. The minutes of the inferior judicatories, the documents, and the testimony in the case, were read in part.

Mr. Curry, Mr. James H. Johnston, Mr. Munson, Mr. Younglove, Mr. Hutton, and Mr. James Wallace, of Troy Presbytery, had leave of absence from the remaining sessions of the Assembly.

The Assembly had a recess until 8 o'clock this evening.

After the recess, the Assembly met, and resumed the appeal of Mr. Andrews, and finished reading the documents, and testimony in the case.

Mr. Belville had leave of absence from the remaining sessions of the Assembly.

Adjourned till to-morrow morning at 8 o'clock. Concluded with prayer.

June 1, 8 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. John Johnston, Mr. Sawtelle, and Bissell, had leave of absence from the remaining sessions of the Assembly.

Agreeably to the order of the day, the Assembly proceeded to the election of Trustees of the Theological Seminary at Princeton, when

The Honorable Jonas Platt was elected in the room of John Condict, Esq. Dr. John T. Woodhull, in the room of Ebenezer Elmer, Esq. Horace Stockton, Esq. in the room of John Beatty, Esq. Rev. James Carnahan, D. D. in the room of the Rev. Alexander M'Clelland, and the Rev. Joseph M'Elroy, in the room of the Rev. Samuel B. How.

Resolved, That the Assembly will make no further change in the Board this year.

The appeal of Mr. Andrews was resumed. The appellant was heard in defence of his appeal, and the Synod in support of their decision, after which, Mr. Andrews was heard in reply.

The appellant and the members of the inferior judicatory then withdrew.

Whereas, the Hon. John Wheelock, LL. D. of Hanover, in the county of Grafton, and state of New Hampshire, in and by his last will and testament, did give and devise, certain estates therein particularly mentioned, and did direct that they should belong of right, and be transferred to the Trustees of the General Assembly of the Presbyterian church in the United States of America, and to their successors and assigns, to be applied at their discretion to the use of the Theological Seminary of said church, now located at Princeton, in the state of New Jersey; and whereas, the Rev. William Allen, D. D. President of Bowdoin College, in the state of Maine, and Maria Mallenville Allen, his wife, who was the only child, the heir at law and residuary devisee of the said John Wheelock, in and by an instrument of writing under their hands and seals, bearing date the 8th day of June, A. D. 1825, duly acknowledged and recorded; to carry into effect the benevolent purposes of the Testator, did release and confirm unto James Carnahan, Samuel Miller, and Archibald Alexander, Doctors of Divinity, of Princeton, in the state of New Jersey, all their interests in the said estates, for the benefit of the Theological Seminary at Princeton, under the provision in said instrument expressed; and whereas, it is considered that it will best promote the intentions of the said Testator, and the objects of his charitable purpose, that the whole interest in said estate should be vested in the same Trustees; now, therefore,

Resolved, That the Trustees of the General Assembly of the Presbyterian church of the United States of America, be requested to assign and transfer to the Rev. Drs. James Carnahan, Samuel Miller,

and Archibald Alexander, the said estates so devised to them as aforesaid, by Dr. Wheelock, to be holden upon the trusts, for the uses, and upon the conditions, and under the restrictions, which are declared and specified in the transfer made to them by the Rev. Dr. Allen, and his wife, of their interests in said estates.

Mr. Hodge obtained leave to resign his seat to Mr. John Mitchelmore, the alternate mentioned in their commission.

The committee appointed to act with a committee of the Trustees of New Jersey College, to dispose of certain monies in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, reported that they had not finished the business assigned them.

Resolved, That the committee be continued.

Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

The committee on Overture No. 9, relating to an amendment in the Form of Government, chap. XIII. sect. 20, reported, and their report was adopted, and is as follows, viz.

The committee to whom was referred the consideration of the Overture (No. 9) relating to an alteration of that part of the constitution of our church, which gives the "right of choosing ruling elders and deacons to the congregation, in the way most approved, and in use in the congregation," reported, that after deliberating on the subject, they find themselves unable to devise any method, by which a uniformity of practice can be established in this interesting concern, throughout the different sections of our church; and believe that any alteration effected in the constitution with a view to relieve the difficulties in one section would produce difficulties in another section of the church. The committee therefore judge it inexpedient to propose any alteration, and recommend that the Assembly dismiss this subject from any further consideration.

The committee appointed to prepare a minute on the decision of the Assembly sustaining the appeal of Mr. Pope Bushnell, from a decision of the Synod of New York, affirming the decree of the Presbytery of Hudson, by which the said Mr. Bushnell, had been suspended from the privileges of the church, made the following report, which was adopted, viz.

That the appellant having given due notice that he did appeal, appeared regularly before the Assembly; and that while the Presbytery and Synod have sent up their RECORDS in the case, neither has forwarded to this Assembly an authentic copy of the TESTIMONY taken on the trial. The Assembly did therefore decide, that Mr. Bushnell's appeal be and it hereby is sustained, so that he is restored to all his rights and privileges as a member of the church of Christ.

The Assembly proceeded to the consideration of the appeal of Mr. Josiah B. Andrews. The roll was called to give each member an opportunity to express his opinion; after which, the final vote was taken: when it was resolved, that the decision of the Synod of New Jersey, affirming the decision of the Presbytery of Elizabethtown, whereby Mr. Josiah B. Andrews was suspended from the office of the gospel ministry, be and it hereby is affirmed.

The Assembly had a recess until 8 o'clock this evening.

After the recess the Assembly met. The appeal of Mr. Charles Yale from a sentence of the Presbytery of Bath, deposing him from the gospel ministry, was taken up and dismissed, because it appeared that Mr. Yale gave notice to said Presbytery that he should appeal to the Synod of Geneva, several days before he signified his desire to the Moderator of Presbytery to appeal to the General Assembly.

The appeal of Harvey Chapin from a decision of the Synod of Genessee, affirming a decision of the Presbytery of Genessee, affirming a decision of the church of Warsaw, was taken up. The records, documents, and testimony in the case, were read; after which, the roll was called, to give each member an opportunity to express his opinion: when the final vote was taken, and the decision of the Synod was affirmed.

The Trustees of the General Assembly reported, that the personal property belonging to the General Assembly, consists of fifty-three certificates of the funded 6 per cent. stock of the United States, in the 16 million loan, amounting to - - - - - $49,650 18

Seven certificates in the 7½ million loan of the U. S. amounting to - - - - 6,215 82

Two shares of the capital stock of the Bank of Pennsylvania - - - - - 800 00

Thirty-four shares of the Farmers' and Mechanics' Bank Stock, amounting to 1,700 00

Thirty shares of the Bank of the United States Stock, amounting to - - - 3,472 00

61,838 00

Brought over	$61,838 00
One share in the Steam Boat Company	50 00
Ten shares in the Schuylkill Permanent Bridge	140 00
A loan for which publick stocks are held as collateral security	42,000 00
A mortgage well secured	6,000 00
Three notes payable by Thomas H. Mills, for $500 each	1,500 00
Making together the sum of	$111,532 00

The sum expended in the purchase of the foregoing stocks, was $116,203 86; of which $4671 86 was the premium necessary in making the investment.

The different interests to which this stock is applicable, are, to

The Professorship of New York and New Jersey	$10,591 55
The Southern Professorship	16,212 21
The Professorship of the Synod of Philadelphia	14,033 50
The Scholarships	25,066 00
The Permanent Fund of the Seminary	22,492 11
The Student's Fund	7,108 39
The Missionary and Contingent Fund of the General Assembly	20,700 00
Making the amount of	$116,203 86

The committee appointed to examine the records of the Synod of Genessee, reported, and the book was approved.

Resolved, that the Permanent Clerk be allowed for his services, during the sessions of the present Assembly, and hereafter, three dollars per day.

The Permanent Clerk's account for services and stationary, and the janitor's bill, were presented and allowed; and the Permanent Clerk was directed to liquidate the same, by a draft on the Treasurer of the Trustees of the Assembly.

The committee to whom was recommitted the report on the propriety of making certain alterations in the existing rules which govern the proceedings of the General Assembly, and, if necessary, alterations in the constitution of our church, recommended:

1st, That the *Form of Government*, chap. xii. sect. 4, be so altered in the first sentence, as to read thus: "The General Assembly shall act upon all cases relating to complaints and appeals, which may be regularly brought before them from inferior judicatories."

2dly, That the *Book of Discipline*, chap. vii. sect. 1, article iv. be made to read thus:—"No judicial decision, however, of a judicatory, shall be reversed, unless it be regularly brought up by appeal, or complaint, or order of the General Assembly.

3dly, That the *Book of Discipline* chap. vii. sect. 1, receive two new articles, to be numbered vii, and viii, the *first* of which shall read thus:—"Should it appear to the General Assembly in reviewing the records of a Synod, that a Synod has, in the case of a complaint or appeal, acted *unconstitutionally*, or done something manifestly unjust or oppressive, the General Assembly may pass a censure on its proceedings; but no judicial decision of a Synod shall be reversed by the General Assembly until due notice has been given to the original parties to appear before the next General Assembly, and to the inferior courts to send up all the documents, papers and testimony, relative to the case, duly authenticated:" and the *second* of which shall read thus: viz. "When a case shall be brought up, in the manner prescribed in the foregoing article, the Assembly shall be governed in their proceedings by the rules which regulate appeals before a lower judicature."

4thly. That to the *Book of Discipline*, chap. vii. sect. 2, shall be added a new article to be numbered x, in these words, viz. "References made by Presbyteries or Synods to the General Assembly shall not be for the trial of any cause, but only for advice."

5thly, That the *Book of Discipline*, chap. vii. sect. 3, receive an additional article to be numbered xviii, in the following words, viz. "All appeals from any Session or Presbytery shall terminate in the Synod to which those inferior courts belong."

6thly, That to the *Book of Discipline*, chap. vii. sect. 4, shall be added an article to be numbered viii, in these words, viz. "Complaints, like appeals, shall terminate in the Synods, within whose jurisdiction they shall have originated."

In support of the foregoing propositions for alteration and amendment, the committee remark, That the time which is now consumed by the Assembly in the consideration of complaints and appeals is such, as greatly to interfere with a due attention to other important and more general concerns of the church; and this demand of time for complaints and appeals will, if the existing system remains unaltered, speedily become so great, that the very limited period during which the Assembly can sit, will scarcely suffice for attending to this single object. The foresight of this had, it is believed, a principal influence in the appointment of your committee: and after considering a variety of suggestions, insurmountable objections occurred to the adoption of any one, except that which has now been submitted. But to this every objection, when closely and candidly examined, seemed to your committee to vanish.

The right of complaint and appeal, is indeed one of great importance, and the security of it fully is known to be regarded as among the most attractive features of the whole system of Presbyterian Church government. But this right, it is believed, may be provided for in all its extent, although the change in the Form of Government now contemplated, should be made. It will be recollected, that before the formation of the General Assembly, all appeals were terminated in a Synod—the Synod of New York and Philadelphia—not then more numerous than several of our local Synods now are; and with the final decisions of that Synod the churches were satisfied; quite as much so, as they have ever been with the decisions of the General Assembly. Indeed, it is believed by your committee, that, from the greater advantages possessed by Synods, for obtaining an accurate knowledge of the true state and circumstances of the controversies which arise within their bounds, and from having more time for a careful investigation and a full hearing of every thing relating to complaints and appeals that are brought before them, they are more likely than the Assembly, to make an equitable and a satisfactory award. Nor should it be forgotten, that if an inequitable and unsatisfactory award is ever made by the Assembly, the evil consequences are extensive and numerous;—the authority and respect of subordinate judicatures are diminished; litigious individuals are encouraged to persist in an evil course; erroneous principles are established by the supreme tribunal of our church; and eventually attachment to, and respect for, the General Assembly are enfeebled, and the bond of union among our churches is weakened and its dissolution threatened.

Experience has taught us that a considerable part of the complaints and appeals on which the General Assembly has ultimately decided, had their origin from church sessions. In all such cases, if the proposed amendments to the constitution should be adopted, two appeals will still remain—one to the Presbytery and the other to the Synod. If local feelings may be supposed in some cases to influence a Presbytery, they seldom if ever extend to a whole Synod; and as the placing of the last appeal here, will bring controversies to a more speedy issue than if carried farther, the most formidable objection ever made to the discipline of our church—that it occasions delay in settling disputes and ending discord—will, in no inconsiderable degree, be removed.

If, after all, a decision, manifestly unconstitutional or unjust, should be made by a Synod in the case of a complaint or an appeal, this will of course appear on the records, will probably be accompanied by a protest or dissent, will thus attract the notice of the Committee of the Assembly appointed to review the book, will by that committee be reported to the house, and thus a full opportunity will be given to correct the error.

The committee moreover recommend,

7thly, That in the *Form of Government*, chap. XII, sect. 7, the words "*publicly read*," should be exchanged for the word "examined." In favour of this amendment, the committee stated, that probably much time, which is now occupied by the whole Assembly in having the commissions publicly read, might be saved, and stricter order be observed, by the adoption of rules of the following import; That immediately after the opening of the General Assembly and the constituting of the house, a committee of commissions be appointed, with instructions; and that the house adjourn till the usual hour in the afternoon: That the committee of commissions be instructed to examine the commissions, and report to the Assembly, immediately after its opening in the afternoon, on those commissions which are unobjectionable, and on those, if such there be, which are materially incorrect, or that are otherwise objectionable: That those whose commissions are unobjectionable, immediately take their seats as members, and proceed to business; and that the first act be the appointment of a committee of elections, to which shall be referred all the informal, or otherwise objectionable commissions, with instructions to report thereon as soon as practicable.

The Committee finally recommend,

8thly, That the *Form of Government*, chap. xiv. sect. 6, be so altered as to read *three years* instead of *two years*.

It is believed by the committee, that since the formation of the constitution of the Presbyterian church in the year 1788, a change has taken place in the state of this church, and society in our country at large, which may render proper a change in the period during which candidates for the gospel ministry should be required to study, previously to their licensure to preach the gospel. Candidates for the gospel ministry now are in general younger than such candidates were thirty years ago; there are more facilities for education; and the diffusion of knowledge and increase of mental improvement, seem to demand a correspondent increase of ministerial furniture, in those who preach the gospel. For these reasons the committee submit that in their apprehension the article of the constitution which directs, that the period of two years of previous study shall be indispensable to li-

cense, may advantageously be increased to the period of three years, except in extraordinary cases.

Having considered and approved of the foregoing eight propositions, the Assembly resolved that they be transmitted to the Presbyteries, and said Presbyteries hereby are instructed to report in writing to the next General Assembly, *their adoption or rejection of the alterations and additions*, thus proposed, to be made in the Constitution of the Presbyterian Church.

It was also resolved, that so soon as the alteration proposed in the 7th item above enumerated, shall appear to have been constitutionally adopted by the Presbyteries, the following RULES of the Assembly shall be in force.

I. Immediately after each Assembly is constituted with prayer, the Moderator shall appoint a *Committee of Commissions*.

II. The commissions shall then be called for, and delivered to the committee of Commissions; and the person delivering each commission shall state whether the principal or the alternate is present.

III. After the delivery of the commissions the Assembly shall have a recess, until such an hour in the afternoon as will afford sufficient time to the committee to examine the commissions.

IV. That the committee of commissions shall, in the afternoon, report the names of all whose commissions shall appear to be regular and constitutional, and the persons whose names shall be thus reported, shall immediately take their seats and proceed to business.

V. The first Act of the Assembly, when thus ready for business, shall be the appointment of *a Committee of Elections*, whose duty it shall be to examine all informal and unconstitutional commissions, and report on the same as soon as practicable.

The Assembly having completed its business, the roll was called agreeably to a standing rule, to ascertain whether any members had left the Assembly without leave.

Resolved, That this Assembly be dissolved, and that another Assembly, chosen in the same manner, be required to meet in the First Presbyterian Church in this city, on the third Thursday in May, 1827, at 11 o'clock, A. M.

Concluded with prayer, singing, and the apostolical benediction.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund - -		$87 50
Of Benjamin Strong, Esq. collected by Rev. Jacob Green, in the bounds of the Presbytery of North River, for the New York and New Jersey Professorship, viz.		
In the congregation of Bedford - - - -	$111 81	
Do. Marlborough and New Paltz -	34 53	
Do. Newburgh - - - -	15 25	
From a lady in Poundridge - - - - -	3 00	
		164 59
Of John S. Henry, Esq. from Rev. Samuel S. Davis, for the Southern Professorship - - - - - - - - - -		50 00
Of James Nephew, Esq. one year's interest for the Nephew Scholarship -		175 00
Total		$477 09

View of Publick Affairs.

EUROPE.

We are sorry to observe that the crops of grain in the North of Europe generally, are rather less in abundance than usual, and that the potato crop, which has been the chief reliance of the poor, has almost entirely failed.—In several places serious fears are entertained of a distressing scarcity.

BRITAIN.—The latest intelligence from London which we have seen is of the date of September 23d. Parliament was summoned to meet on the 14th of November, and Mr. Canning had addressed a note to the members who were known to be on the side of government, specifying what would be the objects which would first claim attention.—The choice of a Speaker is one, and we suppose the minister was chiefly

solicitous to secure an early attendance of his friends, that this choice might be made agreeably to his wishes. He mentions, however, the obtaining of the sanction of Parliament to the measures which have been adopted by the government "for admitting certain kinds of foreign grain for home consumption." This circular was of the date of Sept. 7th. Mr. Canning, on the 20th of the month was in Paris, "partaking of grand dinners." It is asserted that "the right honourable gentleman is not about to enter on any national question with the French cabinet."

Different statements are made in the London papers in relation to the distress which has lately prevailed in Britain and Ireland. By comparing the different accounts we believe there is good evidence that in many places the poor are obtaining some relief by a perceptible revival of trade, and an increasing demand for labour in various manufactories. The relief, however, is only partial in any place, and in some places the suffering is in no degree diminished.—In Ireland it is on the whole greater than in England.

Lord Bathurst, the British minister to whom colonial concerns are committed, has informed the Court of Policy in Demerara, that "they must recollect that if, on one hand, Parliament and his Majesty's government stand pledged to give the planters an equitable compensation; they stand equally pledged to take such measures as may ultimately, though gradually, work out the freedom of the slaves. The Court of Policy may be assured that from the final accomplishment of this object, this country will not be diverted."—In this we exceedingly rejoice. The martyr Smith has not died in vain. His persecution and death have raised a spirit in England which will free the slaves in Demerara, sooner, probably, than in any other of the British colonies.

France.—We have heard nothing of much moment from France, in the month past. French commercial agents have, for some time past, been accredited in Mexico; and the last papers contain a royal order for establishing such agents in the other South American States—with a declaration that as soon as this shall be done, the vessels of the States which shall have accredited French agents, shall enjoy in the ports of France, the privileges already granted to Mexican vessels. Tempests had desolated the coasts of France, and been destructive to fruit and forest trees, and had probably occasioned many shipwrecks of vessels entering the ports of that country. An individual by the name of Tonquet had been fined 100 francs, "for having published what he called the *historical* and *moral* portion of the gospel, without the miracles or supernatural occurrences, which afford the evidence of the Saviour's divine mission."

Spain.—Under the Madrid head of an English paper we find the following article: "Despatches from the Captain General of Estremadura, announce that a part of the fourth regiment which formed the garrison of Olivenza, have deserted into Portugal with their arms and baggage. The police has just discovered and seized a considerable sum of money, which the Apostolical party was sending into Portugal. The Royalist volunteers at Cuenza, are in a state of revolt. The Council of War is now occupied in discussing the project and means of making a new levy of fifty thousand."

If Spain and Portugal could severally exchange a part of their population, so as to make over all the constitutionalists of Spain to Portugal, and all the friends of absolute monarchy in Portugal to Spain—it might be for the peace, at least, of both countries. But when not only citizens, but regiments of soldiers, desert alternately from one kingdom to the other, there can be no good neighbourhood; and even the forms of peace are not likely to be long preserved.

Portugal.—From this kingdom we have seen, since our last, no information of more importance than that the princess royal is beloved and supported by the people generally; and that she has issued an order "that the tribune shall appoint twelve censors, who shall have cumulatively the censorship of all works, particularly of the journals and periodical papers. The approbation of a single copy of these journals will be sufficient for their ulterior impression."

Greece.—French papers of the 19th Sept. contain intelligence from Greece of an encouraging kind. While it is admitted that there is a want of harmony between the government and the military chiefs, it is stated, on the authority of a French volunteer of distinction, Count d'Harcourt, lately from the Morea, that the Turkish and Egyptian forces have experienced severe reverses of their former good fortune. It is affirmed that some of Ibrahim's best soldiers have been defeated, even on the plains of Tripolitza; that the siege of Athens is raised; that the Capitani, or heads of military bands, who had submitted to the Turks, have again raised the standard of independence; that villages which had feigned submission, to obtain time and opportunity

to gather in the harvest, had resumed their arms, and compelled the commander of a hostile corps to retreat to a place of greater safety; and that the Greeks repose in Lord Cochrane the most unbounded confidence, and consider him even as a supernatural being.—Time alone can ascertain the truth or falsehood of these statements.—There appears to have been a curious reciprocation of left handed civilities between Lord Cochrane and the Pacha of Egypt. Some time ago, his lordship published an address to the Pacha, dehorting him earnestly from his attempt to subjugate Greece; and the Pacha has replied, by offering a large reward to any one who will take his lordship alive, and send him to Egypt.

It is stated that 600 wretched females, taken at Missolonghi, have been sold in the slave market at Alexandria. They averaged about fifty-two dollars each.

Russia.—The coronation of the emperor of Russia took place at Moscow, on the third of September, with great pomp. Discharges of artillery announced the completion of the ceremony, to the multitudes who were assembled without the cathedral in which the coronation took place; and the emperor and empress were greeted on their return, with loud and enthusiastick acclamations. The grand duke Constantine assisted at the ceremony, and walked in the procession. The city was brilliantly illuminated during three successive evenings; and the towers of the Kremlin exhibited one entire blaze of variegated lamps. About one hundred thousand troops were collected around Moscow.—Official accounts have been received at St. Petersburg, that the Persians have made irruptions into several parts of the Russian empire.

ASIA.

The long looked for intelligence, relative to the Baptist Missionaries who were in captivity during the late war with the Burmese, has at length been received. The following extract of a letter, from Dr. Judson to Dr. Baldwin of Boston, will best make known the most important particulars of their sufferings, and of their ultimate deliverance and safety—

British Camp, Yantaboo, Feb. 25, 1826.

Rev. and Dear Sir,—We survive a scene of suffering which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one Armenian, and one Greek, was thrown into the "death prison," at Ava, where we lay eleven months—nine months in three pair, and two months in five pair of fetters. The scenes we witnessed and the sufferings we underwent, during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government in removing us from Ava, to have us sacrificed, in order to ensure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure, prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to the Burmese head quarters at Mahlooan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released, at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been twice despatched to negotiate for peace, (a business which I declined as long as possible,) I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow prisoners; and on the 21st instant obtained the reluctant consent of government to my own final departure from Ava, with Mrs. J."

We have not space to insert the whole of this interesting letter. Mrs. Judson was not confined, but was deprived of all her property; and once, during her husband's imprisonment, was brought to the brink of the grave by the spotted fever. As far as able and permitted, she, and one faithful native convert, administered to the necessities of Dr. Judson and Dr. Price. Her life has been spared and her health restored. All the friends of Christian missions must rejoice, at the preservation of these faith-

ful missionaries of the Baptist denomination, and rejoice in the prospect of their future usefulness. A new missionary station is contemplated at New Mortiban, under British protection.

AFRICA.

It is stated in a London paper, received by the last arrival, that the king of the Ashantees had lately been victorious, in a battle fought with the Acheins, an African tribe in alliance with the British. At the expense of many valuable lives, the British government have made an accurate survey, and caused to be delineated correct charts, hitherto not possessed, of the western part of the continent of Africa, and of the island of Madagascar. Much advantage to commerce is expected to result from this enterprise.

AMERICA.

Our own continent has afforded no events of importance, known to us, within the past month.—Nothing new in relation to the war between Brazil and Buenos Ayres, nor of the unhappy civil dissention, and threatened civil war, in Colombia. We have not heard authentically of the arrival, in the latter state, of the liberator Bolivar. In Mexico, commodore Porter is taking decisive measures for an efficient organization and discipline of the navy of that large republick, and apparently with the promising prospect of success. The members of the late Congress at Panama are collecting for a meeting at Tacubaya; and those who had arrived at Acapulco, are said to have held a sitting or a conference there; and report tells of their taking some measures of a partial kind—but to this we do not attach importance, if indeed the fact is worthy of credit.

In our own highly favoured land, elections of legislators for the Union, and for the particular States, have been made in some places with considerable excitement, but in all with peace. Health, with the change of the season, is returning to those places and portions of our country, in which fevers of different degrees of violence or malignity prevailed, in the latter part of the summer, and the former part of the autumnal months. The earth, contrary to what was feared in the beginning of the season, has been made to yield her increase abundantly.—We have enough and to spare—plenty, as well as peace. All that we appear to need is, more gratitude to the great Giver of all our enjoyments—more publick and private virtue; more fervent and unfeigned piety.